# The Churchman.

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## Poetry.

For the Churchman.

### THOUGHTS

SUGGESTED BY THE SALE OF THE LIBRARY OF THE REV. ARTHUR CAREY.

Are they to be dispersed ? each cherished book,
He loved to treasure with such holy pride,
*These* which have caught each grave, and thoughtful look,
Now to be severed—scattered far and wide !

Shall strangers now, with ruthless hand displace
A single mark which as his own we claim ?
No ! not a letter, not a line erase,
Let them still bear the sainted Carey's name !

O'er these worn pages often he would pore,
Learning with childlike faith, and guileless love,
Gathering from every leaf a varied store,
Blossoms, now blooming in the realms above !

*These* were the tokens from a loving friend,
Proving that hearts could still be true and warm,
Oft with delight he o'er these gifts would bend,
Here they are now ! Where is the fragile form ?

*This book* his childish hours would beguile
His father's gift ! now left neglected here.
Yet though it fail to raise his gentle smile,
The thought "'twas his" will every word endear.

On *this*, perchance, his mother's glance was cast,
Then with no careless hand that relic take,
*He* prized it for the memory of the past,
And *we* shall love it for his own dear sake !

*These* are the strains on which he loved to dwell,
Praising their beauties with a mantling brow,
That voice shall never more those praises tell,
Oh ! who will claim his cherished Poets now ?

*This*, his companion through the Lenten fast,
On this, full many an earnest look was bent,
Those thoughtful eyes on earth have looked their last—
Who will peruse *it* through the coming Lent ?

*Here* is the Word, in which, by suffering tried,
He found his consolation, and his stay,
His constant friend, his daily trust, and guide,
The light that cheered him on his darkened way.

*There* are his pencil marks still uneffaced,
Henceforth how doubly precious they will be !
*Here* too the name his wasted hand has traced,
The hand, now resting in his grave—the sea—

His cherished books ! these links of severed chain !
O'er them how many tears will still be shed,
Relics of hours ne'er to come again !
Momentos of the unforgotten dead ! G. W.

## Selected Matter.

### OF THE CANON LAW

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

[From Rev. Mr. Odenheimer's Essay on Canon Law.]

§ 1. *Continuing* our investigations in the order proposed, and having now noticed the Catholic Canon Law and that of our Mother Church in England, let us proceed, in the last place, to an examination of the Canon Law of our American branch of the Church Catholic—the Protestant Episcopal Church.

For the proper conduct of this branch of our investigations, it will be necessary, after stating what Canon Law our Church possesses, by virtue of her essentially Catholic character, to notice what belongs to her by virtue of her original relation to the Church of England : for which purpose I shall briefly review the circumstances under which we were established as an independent branch of Christ's Church. For, without venturing to be positive on a point, the decision of which appertains to those possessed of more ability than the writer, I would yet respectfully submit, that whatever Canon Law was received by the Church in England, up to the period of our separate organization, belongs to us in all points applicable, as a matter of right.

But let us proceed in order.—In the first place, as claiming to be a branch of the Catholic Church, I maintain that we possess as part of our Canon Law the Catholic Code. In addition to this remark I would say, that as originally a portion of the English Church under the jurisdiction of the Bishop of Landon, we possess, as our birth-right, the Catholic Code, as part of English Ecclesiastical Law. The Catholic Canon Law, in all points applicable, belongs to us until we expressly disclaim its possession. This disclaimer has not been made, and can never be made with safety to our claim to be a branch of the Church Universal. For in the language of Bishop Beveridge,*—"Illud abrogare, aut rejicere, quod semper et ubique observatum fuit, non est Ecclesiasticum tantum ritum, sed ipsam ecclesiam mutare, et diversam efficere ab omnibus aliis Dei ecclesiis." In further proof that the Catholic code forms part of our Canon Law, I remark that the "*Ancient Canons*" are expressly recognized in the Ordinal as binding on us. At the consecration of a Bishop, the Presiding Bishop, sitting in his chair, shall say to him that is to be consecrated—"Brother, forasmuch as the Holy Scripture and the ancient Canons command," &c. Now, to speak of the remarkable dignity which the phraseology of this address assigns to the "ancient Canons," by connecting them with "Holy Scripture" in *commanding* obedience, I would simply observe, that, forasmuch as the Church declares that the ancient Canons command, it is manifest that the *authority* of these Canons is recognised as binding on the Protestant Episcopal Church. These "ancient Canons" form part of the Catholic code. In this connection I notice the fact that our XX. Canon of 1832, in enjoining stated times of Ordination, places the obligation on the footing of its being agreeable "to the practice of the primitive Church." This practice will be found canonically enjoined in the ancient Canons of the Catholic code ; as also that of requiring three Bishops to consecrate a Bishop.†

But besides the Catholic code, I respectfully submit, that the Canon Law of the Protestant Episcopal Church, of right, embraces the ante-Revolution English Canon Law, except where it is repugnant to our circumstances, political or Ecclesiastical. The Reformation in the 16th century did not deprive the Church in England of the ante-Reformation Canon Law, but only subordinated it to the Domestic Canon and Civil Law, according to the declaration of Gibson,‡ "as, therefore, in all cases where no rule was provided by our domestic laws, the body of the Canon Law was received by the Church (in England) for a rule,—so there was no objection against their receiving it in any instance whatever, unless it appeared, in that particular instance, to be foreign to our Constitution, or contrary to our laws." This being so, it is not to be believed, without clear proof, that the Protestant Episcopal Church, whose change from the relation of a daughter to a sister Church was conducted with repeated declarations of separating no farther than local and political circumstances required, can be deprived of her right to the ante-Revolution Canon Law, in all points not inconsistent with our Ecclesiastical or Civil statutes.

Allow me, here, to present some extracts from the documents which declare the principles on which we passed from the jurisdiction of the Bishop of London to our present position as an independent branch of the Church Catholic.

(1.) The second address to the English Prelates,* made by order of the Convention assembled in Philadelphia on the 20th June, 1786, contains this passage :

"We are unanimous and explicit in assuring your Lordships, that we neither have departed, nor propose to depart, from the doctrines of your Church. We have retained the *same discipline* and forms of worship as far as was consistent with our civil constitution."

(2.) In the 4th of the Articles† made by the Convention of Maryland, August, 1783, occurs this declaration :

. . . . "which (revision of the Liturgy) it is humbly conceived, will and may be done, without any other or farther departure from the VENERABLE ORDER and beautiful forms of worship of the Church from which we sprung, than may be found expedient in the change of our situation from a daughter to a sister Church."

(3.) In the Memorial from the Convention in New Jersey‡ (1786) to the General Convention, occurs this passage :

"The prejudices and prepossessions of mankind in favor of old customs, especially in religious matters, are generally so strong as to require great delicacy and caution in the introduction of any alterations or innovations, although manifestly for the better ; which was also one reason why they could not, at this time, ratify the alterations so unnecessarily made ; and they are very apprehensive, that until alterations can be made *consistent with the customs of the primitive Church, and with the rules of the Church of England*, from which it is our boast to have descended, a ratification of them would create great uneasiness in the minds of many members of the Church," &c.

(4.) The Preface to our Book of Common Prayer contains this passage :

"It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped, the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England. In it will also appear, that this Church is far from intending to depart from the Church of England in *any essential point of doctrine, discipline, or worship*—or, further than local circumstances require."

(5.) Bishop White,§ remarking on the measures taken to obtain the Episcopacy, uses the following language :

"A new name does not characterize the Church as new, but may arise from civil changes, in various ways to be conceived of. What was formerly called 'the Church of England in America,' did not cease to exist on the removal of the Episcopacy of the Bishop of London, by the providence of God, but assumed a new name as the dictate of propriety."

Again :

"In the Church of England, it is provided that nothing shall be adjudged heresy, besides what has been pronounced such by some of the first four General Councils ; and although this rests on the authority of an act of Parliament; which is of no force in the Church of the United States, it is historic evidence of the sense of the Church of England, and *of course ours, which has inherited from her all the principles of our ecclesiastical system*; In that point of view, it remains in proof of the respect for the sense of the early ages of the Church which has descended to us."‖

Again, in his work on the Ordination Office,¶ the venerable first Bishop of Pennsylvania says :

"He considers all (ecclesiastical institutions) which existed before the American Revolution as continuing after it, until altered by competent authority."

From a consideration, therefore, of the principle on which our church assumed her present independent position, it appears to me to be a true view, to maintain our right to the ante-Revolution Canon Law of the English Church, in all points applicable, and where it has not been distinctly rejected or provided for by our own Canonical legislation. This view, considering the origin and history of the Protestant Episcopal Church, seems to me preferable to that which affirms, that we are no further bound, by either the Catholic or English Canons, when confessedly applicable, than as we distinctly and by Legislation recognize them.

I will only add, on this subject, that Bishop White maintained, that the Table of Consanguinity and Affinity, from its being an English Ecclesiastical institution, and not altered by competent authority, was binding on the Clergy of the Protestant Episcopal Church. This table, it appears, was not reviewed when our Liturgy was revised; and hence, in this distinguished Prelate's judgment, "During the continuance of this state of things, it is here thought that there should be adherence to the former regulations." Bishop White deemed that the Revolution severed English "*jurisdiction*," (Civil and Ecclesisastical,) but did not void the binding obligation of existing "ecclesiastical institutions." To do this, "alteration by competent authority" was necessary. Now, among the ante-Revolutionary "ecclesiastical institutions," was the Canon and Common law of the Church of England.

But I pass on to remark, that the *third* source of our Canon Law is to be found in what is peculiarly *provincial* to us, viz : the Constitution and Statutes of the General Conventions of the Protestant Episcopal Church. The number of Canons, exclusive of the 10 articles of the Constitution, in this Code, is *eighty*.

*Conc. and Syn., 1689. †Apost. Can. 1. ‡Codex, Intr. Disc. xxviii.

*Bp. White's Memoirs of the Church, p. 301.
†Ib., p. 93. ‡Ib., p. 299. §Ib., p. 99.
‖"Primitive Facts," in Church Register, Jan., 1826.
¶Bp. White's Memoirs of the Church, p. 229.

From the Church.

### OUTRAGEOUS CONDUCT.—THE PROBITY OF DISSENTERS.

The Rev. Robert Philip, of Maberly Chapel, London, is a Minister of the "Independent" denomination of Dissenters, and doubtless he is respected by the congregation who elected him, as well as honored by the society of which he is a member.

To the office of teacher he has superadded the character of an author, and has thus become better known to his party as the writer of the "Guides," than as the Incumbent of Maberly Chapel, London.

We have not read the books to which we make allusion, nor, for our present purpose, is it necessary that we should be acquainted with their contents ; they are, however, respectively addressed to the "doubting," the "perplexed," the "conscientious," and the "experienced." Fit classes, doubtless, in the Christian Family, to whom to apply the language of exhortation and encouragement, and well worthy of the thought and care of the Minister of Christ.

We do not, therefore, blame Mr. Philip for publishing these works, for we incline to the opinion that those who have wandered from the way of the Church require some "Guides," by which to direct their erring steps ; having abandoned the "old paths," those which were formed by the Apostles, and trodden by their successors, it is necessary that the abettors of schism should observe some new marks by which to circumscribe the devious course of nonconformity. The experience of dissent seems daily to attest the necessity of some other substitute for that holy ritual which the Church has so carefully provided for her children.

With Mr. Philip, as an author, we have nothing to do; but we have something to say of him in his capacity of editor, when he assumes the responsibility of reprinting the writings of a divine of the English Church.

Mr. George Virtue, of London, has lately published a handsome and costly quarto volume, entitled, "*Bishop Jeremy Taylor's Life of Christ, a new and revised edition, with Notes, by the Rev. Robert Philip.*"

When we saw the work, we turned with interest to observe what note the Editor had appended to the chapter on Baptism (the only one to which our attention was specially directed), for we were curious to discover by what means Mr. Philip could make the sentiments of the Church, as enunciated by the Bishop on that subject, acceptable to what he calls "his own circle ;" and our surprise was only equalled by our indignation, when we found that matter, which occupies twenty-four pages of the folio of 1678, had been wholly left out, and that this excision had been made without remark or apology on the part of the Editor.

Mr. Philip truly states that Jeremy Taylor's "own Church glories in his name ;" aye, and she feels the more incensed at the wrong which has been perpetrated against his memory by the dishonest mutilation of his works. Mr. Philip does not require to be told that the suppression of a truth and the utterance of a falsehood are offences against probity, and the party who indulges in the former generally practices the latter ; and when a negative deception of this kind is resorted to, it amounts to a positive fraud, for Mr. Philip has represented that the book contains the work of a particular author, while he must have known that he had surreptitiously withheld from the public a most important portion of that work.

Mr. Philip speaks of Jeremy Taylor as the "Milton of Prose." What would be said if an Editor was, without apology, to expunge the first book of his Paradise Lost from a volume affecting to contain the whole of that great poem ? And yet Mr. Philip has acted in a similar manner in regard to those eloquent passages of the life of Christ which speak of the Divine Grace which is conferred in the holy Sacrament of Baptism.

We have not space to enter more fully into this subject, nor have we now leisure to look carefully through this book, or compare it with the folio before us. Mr. Philip's own language will testify that he can be plausible while he pilfers—that he can affect a virtue while he perpetrates a wrong. He remarks, that "No consideration but the impossibility of bringing out this volume in a form worthy of its author, and without risk to its spirited publisher, could have induced me to add either a note or a line to 'the great exemplar.' No one can feel so deeply, as I myself do, the humiliating position in which I have placed myself by the Editorship. It is, however, a willing sacrifice at the shrine of Taylor. I have thus secured his introduction to my own circle, and am, therefore, quite content to bear all the odium of my presumption. For his sake, I hazarded the melancholy contrast which I must ever present in this connection."

Jealous for the fame, forsooth, of the good Bishop! What mockery! What dishonesty!—Query, Mr. Philip, were you not afraid, lest the Scriptural arguments of the good Bishop might influence your circle ? Were you not desirous that the honest and ingenuous of your followers should remain blinded upon a point of doctrine, so essential as that contained in the pages which have been so presumptuously expunged from your reprint of the writings of the "great exemplar?" Were you not afraid, lest, while his eloquence fascinated, his arguments should bring conviction to those of your followers who would otherwise continue enslaved by their schism ? Were you not afraid, lest the sincere hearts of your party should be penetrated with a sense of the truth which you have concealed from them, and lest, seeing the truth, the "truth should set them free ?"

This outrage upon an author, while it is a wrong to the Church, is also an injustice offered to dissent. It is a wrong to the Church, because the opinions of one of its chief ornaments are most dishonestly mutilated and cancelled. It is an injustice to dissenters, because it conceals the essential doctrines of the Church.

If this is true of the object, what shall be said of the author ? Of one, who affects to be a gentleman and a Christian Minister,—of one who assumes to compose the fears of the "doubting," to quiet the agitation of the "perplexed," and to remove the scruples of the "conscientious,"—of such an one, while affecting veneration for the writings of a dead Bishop, has done violence to his memory, by expunging the chief lesson contained in his works,—of one who could traffic in the writings, while he traduced the Churchmanship of their author,—of one who could panegyrize the works, and at the same time betray the writer ?

With one warning we conclude. We speak to Churchmen, and we again caution them against receiving instruction through the medium of Dissenters. Even the Fathers of the Church, in their hands, are made to speak another Gospel than that which we have received. Let us more and more exemplify our determination to observe a watchful jealousy upon these important subjects, and then we shall cease to be instrumental in promoting dishonesty and encouraging fraud.

EVANGELISM.—"The point on which the interesting question of evangilism turns, is not always accurately understood. With many devout and correct people, the complaint, that the preacher is not evangelical, is rather levelled at the want of such appeals to the consciences and the affections of the hearers, as may fitly be drawn from any of the weighty truths suited to the pulpit.—This defect, where it exists, is a just ground of censure ; but may alike belong to discourses on Christian doctrine, as to those on Christian morals; while on the other hand, in each department, the matters treated of may be rested on Gospel grounds; and at the same time presented in such points of view, as that the hearers shall feel their interest in what is delivered. If the young preacher should be deficient in this particular, let him not conceive himself as evangelical, merely because his sermons are sufficiently comprehensive of the truths of the Gospel ; while the arrows from his quiver fly over the heads of his hearers, instead of being directed to their hearts.

The cross of a crucified Saviour cannot stand on that pedestal to-day on which the idol of the world is to be erected to-morrow. It refuses to stand side by side with it. It must be there alone, or it will not be there at all.

## Communications.

For the Churchman.

### EDUCATION.—LETTER I.

*To the Rev. Dr. Hale, President of Geneva College.* DEAR SIR,—In a conversation which we had with each other, some months ago, you were pleased to request me to commit the train of thought, I had then expressed to you, to writing, and give it to the public. Other engagements have thus far prevented my complying with your request. But the reception of your kind letter, a short time since, giving me an account of the present situation of the College, has called the subject to my mind again, and furnished a new impulse, as well as a new occasion, for my thoughts, to take this direction, and assume this shape : and with the kind indulgence of the Rev. Editor of the Churchman, I will make his columns the channel of my communications. I trust in his interest, in the *general subject*—the education of the young—so as to prepare them for life, to secure for my Letters, insertion in his columns. There are reasons, which I need not here mention, that lead me to prefer the Churchman, to the Gospel Messenger, for this purpose, though the fact of the Messenger being within the Diocese, and immediate neighborhood of the College, might seem to lead to the perference of that paper. It is most certainly for no want of regard to that valuable paper, that I send these articles to the Churchman ; and if the venerable editor of the Messenger sees fit to transfer them to his columns, he can easily do so.

As no possible importance to these Letters, can arise from their being connected with my name, you will, also, please to allow me to sign them with the signature that I generally use when I write for the Churchman.

The withdrawal of the State patronage, upon which the College has, heretofore, in a measure, depended, has compelled the institution to fall back upon the support of Churchmen generally; and, in consequence, it has been led to become, in fact, what it was before, in its name and general reputation, an Episcopal or rather a Church institution.

Whatever bad effects this change may appear to have, on the present condition of the College, (in a pecuniary point of view, for, in no other respect, can it be supposed to have an injurious effect upon it,) there can be no reasonable doubt, that the change itself will be highly beneficial in the end. Heretofore, you have suffered all the evils resulting from the prejudice which the sects have against anything connected with the Church, and that, too, without enjoying the benefits of a College, under a thorough-going Church influence ; so that, in this respect, you lose nothing, but gain much, by the change. You will, moreover, appeal now so directly to the feelings of Churchmen, as to enlist a far deeper interest in the subject, than they would be likely to take before.

It is, I suppose, becoming more and more evident every day, that the Church must do her own work, in educating her own children. The importance of this matter, is not yet fully understood ; and as it is likely that I may go farther in my statements, than some others, whose experience and opportunities have not led them to see and feel the same things that I have seen and felt—I feel it a duty, as well as a pleasure, to comply with your request, in the hope that I may be able to do something toward bringing about a better state of feeling, and sounder views, and a more consistent practice on this subject.

To begin with the beginning, therefore, I will, in this Letter, speak of the use of the Daily Prayers in the College.

I am sure that sufficient importance will not generally be attached to this fact. The good effects which you speak of, as having already apparently resulted from the regular use of the Liturgy, do not at all surprise me.

It is generally conceded, now, that it is of the highest importance, that moral and religious training, should be connected with intellectual. On this point I shall, therefore, need to say nothing. Of course, this moral and religious training, implies some religious or chapel exercises.

But it seems to have been thought, that it is of no special importance, what are the particulars of this worship, if it only embrace the general principle of revealed religion. This principle may do for the sects. But it will not do for us : for a principle of fundamental importance is involved —the principle of worship in the use of a precomposed Liturgy, or without it. When we use the Liturgy, we adopt and inculcate the principle which the Church has adopted, and on which it has always acted, in regard to this matter. But in omitting its use, we abandon our principle and our professions, pretentions and general reputation to the contrary notwithstanding. We are, in fact, educating the pupils on sectarian principles. We, Churchmen, are training them—so far as the influence of this part of their training can go—to be something else than Churchmen. I need not point out at length, the evils resulting from such a piece of inconsistency.

But this consideration does, by no means, involve the whole of the matter. We yield a fundamental principle, and by so doing, place our conduct in the position of a most glaring inconsistency. But that is not all. The Liturgy has a value, aside from its intrinsic merits, and aside from the influence of the fundamental principle on which it is based. I hardly know in what language to describe that value, so unfamiliar is the idea to people generally.

All acknowledge the propriety, and necessity, of some religious services in the College. *We* think, that no services can be better calculated, or have a better effect, than the regular Services of the Church. Yet we have often, nay, generally, yielded this conviction, and the preference growing out of it, to the preference of others—thus acknowledging, that our convictions, upon this subject, may be yielded, without forfeiting the divine favor ; and that the worship which any man, or number of men, may *choose* to offer, is acceptable to God. Yet, if this be so, the act of our Church, and of all the Apostolic Churches, in *imposing* a Liturgy upon its members, is an insufferable tyranny—nay, it is an encroachment of the influence of antichrist upon the liberty wherewith Christ has made us free.

No, the Liturgy has a propitiatory value of its own, arising from the fact of its having been *provided for*, as by those to whom God has given authority therefor. In our private devotions we may, doubtless, ask of God whatever we feel our need of, provided we ask in faith. When two or three are gathered together, we may, also, agree upon what we will ask, and make our request known to God in Prayer. And so might the Jews. But when we meet for public worship, we have no right to choose what we will offer, any more than they had.

Now we have a sacrifice of thanksgiving, prayer, and praise—a worship provided for us, to use every morning and evening. We believe it to have been provided by competent authority, and in exact conformity to Christianity. There is, therefore, no excuse for not using it. In the language of Bishop SPARROW,—"The Services and Worship of God, *thus prescribed*, according to our Lord's general rules, by those to whom He hath left a commission and power to order and govern His Church, is the right public service and worship of God, *commanded by* HIMSELF *in his Law ;* for though God hast not immediately and particularly appointed *this* public worship, yet He hath in general commanded *a* public worship . . . . and *that* public service and worship of God in His Church, which, being so prescribed, becomes GOD'S service and worship, by His own law, as well as the Lamb [of the Jewish daily service] was His sacrifice . . . . And all other forms and methods offered up instead of that, though never so exactly drawn, are *strange worship*, because not commanded. It is not the elegancy of the phrase, nor the fineness of the new position, that makes it acceptable to God, as His worship and service ; but obedience is the thing accepted. 'Behold to obey is better than sacrifice, and to hearken than the fat of rams.'"

The Liturgy is then the material of our morning and evening service or worship, and *for us*, all else is "*strange worship.*"

For others, there can be no sin in remitting it. But it is not so with us. The various heathen nations were under no obligation to offer the Lamb, &c., required by God of the Jews. It was, therefore, no sin in them to omit it—they were at liberty to offer what they pleased—for God had given them no law on the subject. But with the Jews it was not so. The omission of the Lamb and its attendants, would be a sin ; and the offering of anything in its place, of ever so much value, even though it were whole hecatombs of oxen, instead of gaining God's favor, would only secure His disapprobation, on account of the spirit which had prompted the substitution.

There can be no doubt, that God, in the course of His Providence, and of His Grace, deals with different nations and "*peoples*," by a different law. Others may, therefore, omit the Liturgy, and worship according to the dictates of their own conscience, or their own fancy, and incur no displeasure of God on that account, because they never profess to offer him any other service, or to acknowledge that He has required it. We cannot infer, therefore, from the fact that others seem to enjoy the smiles and favor of God, on their benevolent and religious undertakings, without the use of the Liturgy,—that, therefore, we shall have that favor, if we follow their example. They violate no law which they have acknowledged, or professed to believe sacred, by their course ; while we, by following them in it, are guilty of a most daring presumption.

For this reason, I have no expectation, that Churchmen will ever succeed in anything that comes within the scope of the general aim of Christianity, except when they undertake and prosecute it in accordance with the principles which they, as Christians, believing the Church to be their appointed guide and teacher, profess, by the very act of belonging to the Church, to have received.

I am not, therefore, at all surprised, but, on the contrary, my previously-formed expectations, are only realized by the account, contained in your letter, of the good results manifestly flowing from the introduction and use, of the Church's regular Daily Service, in the College Chapel. "It is better to trust in the Lord, than to put any confidence in man. It is better to trust in the Lord, than to put any confidence in princes."

Now this subject appeals most strongly to every parent that is a Churchman, and has children to educate. Whether they are sons to be trained at College, or lads and daughters to be trained, in less systematic schools, for their respective spheres of usefulness in life, the appeal is equally strong. If you would have your child go in "the way in which he should go," you must train him up in that way. As a Churchman, you cannot deny that the Church is that way. Will you then endanger their usefulness in life, and their salvation in eternity, by sending them where they will be trained in the way in which they should *not* go ? Your neighbors, of other religious opinions, do no wrong, and are guilty of no inconsistency, in sending their sons and their daughters, where the Church is rejected, and her instructions and guidance treated with neglectful contempt. But it is not so with you. The influence under which you place them, will most likely render them weak, if it does not lead them altogether astray ; while your own example will do much to lead them to confessed infidelity, or, which is the same thing, an utter indifference and unbelief, in regard to the whole subject. But train your children up *in the way they should go*, and you have God's word for it, "when they are old, they will not depart from it."

The expectation seems to be very common, that we may expect all the blessings and favor that God promises to His most highly-favored servants, without walking in His ways with a fidelity and scrupulousness proportioned to the extent of the blessings we hope for. But a more fatal mistake cannot be made. We must keep His laws, and train up our children in His ways —the observance of His statutes and ordinances, in a trust and fear of Him ; and we would have Him keep them in the way in which they ought to go.

Without saying anything to the disparagement of others, we must recognize the fact, and act upon it, that since we profess a different rule, God requires that we shall be governed by it. For this reason, we cannot join with them, or adopt their principles, in our educational, charitable, and religious enterprise. They will not act on our principles, and we cannot adopt theirs. I do not say that ours is right and theirs is wrong. But I do say, that, believing ours to be right, we must act upon it—and can expect no measure of God's favor without so doing.

CONTRIBUTOR.

For the Churchman.

*Mr. Editor,*—A careful observer cannot but perceive that within the present century, infidelity has, in no small degree, changed its position in society. Its avowal does not characterize, as much as formerly, the more elevated and intelligent classes ; but it has fearfully increased among those who form what are usually denominated the middle classes. Of these, as such, it is far from the writer's design to speak otherwise than in terms of respect : personal observation, not very limited in either time or space, having satisfied him of their great and just influence in Society, and of the very large proportion of the moral and intellectual force of the community possessed by them. This, however, renders still more lamentable the fact above noticed, of the too obvious increase among them of infidelity. If we can ascertain the reason of this, we shall be thus helped in inquiring, as every good man must be desirous of doing, into the proper remedy.

This fact with regard to the middle classes, was connected above with the other, respecting the more elevated and intelligent classes, that the avowal of infidelity is less prevalent among them than formerly. By this, however, it is not meant to be insinuated that these, as a body, are more virtuous than the others, or superior to them in native intellect. The reverse is rather supposed to be true. The term "intelligent" has been applied to the former, with reference, not to natural talent, but to the benefit of more extensive inquiry and observation which usually falls to their lot. It is much to be feared that the decreased prevalence among them of avowed infidelity, can hardly be put to the credit of a proportioned increase of moral principle and character. On the contrary, there has perhaps rarely been a time when the restraints of evangelical piety and virtue were allowed less power over the pursuits and enjoyments of life, or the Christian profession was less distinguished from mere and avowed worldliness and sensuality. I mean this in reference to the class alluded to generally. The belief, however, ought to be gratefully added, that where there is the decided purpose and endeavor to walk worthy of that profession, it produces a deeper tone of piety, a more earnest, reverential, and constant devotion to religious duty, a more enlarged and efficient charity, and greater superiority to worldly tempers and dispositions, than formerly was usual to the same extent.

It may be considered somewhat anomalous to suggest that in the description of persons referred to there should be, at the same time, a lessened avowal of infidelity, and not an increase of moral and religious principle. The fact is nevertheless believed to be so ; and the writer will proceed to a few considerations which, in his humble judgment, may in a measure account for it. The reader is requested to bear in mind that the expression, wittingly adopted, is, *avowal* of infidelity.

Those whose positions and callings in society are favorable to a tolerably extensive knowledge of the history and state of the world, cannot but be aware of the decided proof, furnished by oft repeated and long continued experience, of the absolute necessity of religion to civil and social welfare, and of the tested insufficiency to this end of all religions but the Christian. Hence the principles and teachings of intellectual and political philosophy, will, even of themselves, point to Christianity as a system of which every intelligent man, every good citizen, and every one who would befriend the interests of society, must desire to be considered an advocate. That religion, therefore, must be expected to have a class of professors who avow their preference for it on reasonable and utilitarian grounds, and it may be those of mere respectability and decency, although by no means properly influenced by it in their personal character.

The enormously extravagant notions, so much encouraged at the present day, attached to the doctrine of the right of private judgment, are another fruitful source of mere nominal professions of Christianity. When any and every system of religion which acknowledges Christ in any degree, and does not absolutely deny Him, and cast out His name as evil, is allowed to be called Christian, and its organization to claim, as due in courtesy and charity, to be regarded as *a church ;* no wonder that the name and profession of Christianity should so much more abound than its real spirit and power, and that it should be so easy to turn the scale against the avowal of infidelity.

The facility thus afforded of *passing from one church to another*, necessarily operates unfavorably upon the good influences on the moral character of the Christian profession, of whatever discipline may be exercised either by the Church or any rival sect. Hence, too, no small amount of religious profession abounds under the Christian name, where but little of the true Gospel is to be found.

The secular features which, ever since Christianity ceased to be persecuted, the world has impressed upon the Church—by no means confined to the civil establishment of the latter—however, measurably, necessary to the security and enjoyment of property, not unnaturally lead to a grade of Christian profession varying in little but name from skeptical indifference. It is to be feared that there are multitudes among us whose views of the Church are mainly bounded and governed by the provisions made by law for giving to religious societies the privileges of civil corporations. The purchase of a share in these privileges is considered as imparting religious rights, and is too often the principal foundation of claims to ecclesiastical appointments, to being heard in ecclesiastical matters, and to influence in ecclesiastical councils. The mournful tendency of this must be obvious. It has not been unfelt.

Such causes may very well be supposed to contribute to, and make easy, that enlistment in ranks arrayed against infidelity, which reasonable views of benefit to the community recommend as politic, decent, and proper ; while the example thus set will, with some, produce the same effect on the mere score of desired fellowship. Thus also religion, and ecclesiastical concerns, are easily enlisted as means of indulging and cherishing a love of display, consequence, and power, no matter in what direction.

But it is obvious that such considerations are not equally applicable to those who, with whatever solid intellectual or moral properties of character, are not in a situation so favorable to reasoning on an enlarged view of the subject ; and these are they who form those middle classes in which, it was observed, infidelity has, of late, much increased. How shall we account for this ?

Education is much more generally diffused among them than formerly ; and this, by being made to reach also lower and less favored classes, who occupy stations in the community marked by little else than abject dependence, debasing ignorance, and almost entire removal from incentives to moral and intellectual improvement, gradually raises these latter to a fellowship and equality with the former. Thus is formed the great mass of those on whom our systems of popular education are made principally to operate. From whatever cause, their domestic advantages for religious and moral culture are generally very limited : too often they have none. Those systems are usually characterized by a closely jealous exclusion of religious instruction. The proper care of the true friends of the Gospel to provide wholesome religious reading adapted to the young, is imitated by worldly, unprincipled, and infidel men. Newspapers, tracts, pamphlets, handbills, fraught with matter well suited to their designs, and of style adapted to win the attention of youth, are largely and boldly distributed. They appeal to the native pride of the human heart, talk much of the dignity of our nature, caution against allowing the mind to be trammelled by prejudice, or enslaved by bigotry and priestcraft ; and seek, by expelling good, and insinuating corrupt principles and feelings, to open the way for the influence of infidelity, vice, and immorality. Most of those against whom

these appliances are directed, have, as was observed, but limited domestic opportunities of Christian instruction, whether fault or misfortune be the cause. Such instruction, in anything like efficient mode and measure, is systematically excluded from the daily teaching on which they wait, and the precious droppings of the sanctuary, in its public services, and its Sunday school, though within the reach of some, are too far between to allow, under such circumstances, the hope of any very extensive benefit. Meanwhile the base publications alluded to are abundantly supplied, backed, as years advance, by lectures pretending to do justice, and give proper exercise, to the reasoning powers, and the sacred right of private judgment, to emancipate the intellect from degrading vassalage, and let it go free in the discovery, the study, and the enjoyment, of natural and philosophical religion, and in establishing the rights of the affections and propensities of our nature to indulgence. The knowledge of the human mind and heart which both reason and revelation afford, makes it very obvious that such teaching will be received with great avidity—more so, in most cases, than the more humbling teaching of the Gospel: boasted freedom of thought and action will be rather embraced than the evangelical restrictions on both: fondness for reading and inquiry, encouraged and urged on, in far and decided advance, if not in entire independence, of Christian culture, must be expected, in a vast majority of cases, to accept the guidance and control most congenial to the depraved and wayward propensities of fallen humanity.

Thus, it is supposed, may a reason be given for the unfortunate fact of the increase of infidelity among the middle classes—certainly the most efficient and important classes—of the community. The fact cannot but be viewed, by every virtuous and patriotic citizen, as an appalling one. If the cause above stated is admitted to be real, the remedy is obvious—rescuing education from its more secular character, and giving it its only proper character—that of the true nurturing of a moral and responsible immortal being, as well as of an intelligent child of earth. Religion should enter into its very essence, and pervade every part of it: children and youth of all sorts and conditions, high and low, rich and poor, one with another—for the evils mentioned above as incident to the higher classes, give them an equal interest in the matter—should be made, and educated as, the children of the Church, in other words the children of Christ, through the Church His spouse. The way and means hereto, as appointed by God Himself, is, bringing them to His duly commissioned minister, that, by virtue of the authority vested in him, he may name them by the name of Christ, receive them into the congregation of His flock, and dedicate them, through Him, to the Lord their God. They then become members of Christ, children of God, and inheritors of the kingdom of heaven: what cruel injustice to educate them merely as children of men, members of the commonwealth, and with mere earthly welfare proposed as their inheritance! They are then called into a state of salvation: how do they peril their own souls, who cause them to forfeit that salvation by bringing them up as children of this world only, if not more directly children of perdition! The spiritual mother, into whose household, as the household of God, they are then newborn, should be allowed the due care of them. The nurture and admonition provided in her services, her reading and expounding of the divine word, her catechizings, the general pastoral care of her priesthood, her guidance, through the enlightened and well considered ratifying and confirming of the baptismal promise and vow, to that eminent means of spiritual life, eating the flesh of the Son of Man, and drinking His blood,—all this should be means, gladly embraced by parents, sponsors, and guardians, even as soon as the children of their charge are able to learn, for teaching them true wisdom and knowledge, that wisdom and knowledge without which all other is "power" indeed—but power, not for edification, but for destruction—destruction of character, of happiness, of welfare, domestic, social, and civil here, and individual both here and hereafter. Better by far, to individuals, and to the community in every department, honest and simple-minded ignorance, than unchristian and unsanctified learning.

And to produce its full effect, this invaluable agency of the Church must by all means be helped on in the family and the school, and be gratefully and reverentially received by each as its rule and measure in the discharge of its momentous responsibilities touching the members of Christ, the children of God, and the inheritors of the kingdom of heaven, towards whom the Almighty has invested them with a stewardship of which an awful account will be required. B. T. O.

For the Churchman.

## NASHOTAH MISSION,

### THE DESTRUCTION OF PARTY LINES.

It is amatter of congratulation, Mr. Editor, that there is a Mission, which, without disparagement to the other missions of our Church, stands forth distinctly as a CHURCH MISSION. Much has been said pro and con in regard to it, and the general determination seems to have settled down clearly in its favor. True there are matters, here and there in reference to it, to which one might object, but after all, we agree that it is an excellent mission and ought to be sustained. We have the testimony of men, who, with their own eyes, have examined its nature and its inner working, and they have given strength, by their unqualified commendation, to those hopes which Churchmen have heretofore entertained of it.

As a classmate and friend of its esteemed Head, I feel a double interest in its prosperity and welfare. I feel an interest in it, as a Churchman, I feel an interest in it as a personal friend. From my intimate knowledge of the character of the Rev. J. Lloyd Breck, I feel assured that a better disciplinarian, a more thorough and efficient instructor, a better practical man could not have been designated for the post. There is and energy of purpose, a devoted self-application, a willingness to endure hardship and bear privation, which combine to form a character necessary for a field so arduous, and a duty, in its consequences, so momentous. Time has already begun to develope the fruits of a character so valuable, with the blessing of God on a truly pious and praiseworthy undertaking. The entire West is destined to play an important part in the history of this country, and *now* is the time to be up and doing there for the Church of God. We may fold our arms, and let the opportunity, so fraught with issues to the interests of religion, slip by unimproved. But, if this be done, we shall have much to answer for, and be exceedingly culpable for the inroad of error, heresy and schism, and the defacing of a fair field, already white for the harvest.

In the providence of God, we have fallen upon eventful times, times when much is to be done, and wherein we are the men to do it. Our country has its own and pressing wants, and he must be blind to what is passing arouud him, who knows it not. Our people are scattering, in the pursuit of business, and in the pursuit of increased means of activity, and they go forth, too often, thoughtless of the Church of God, and of institutions for their religious and moral growth. But shall we, at home, forget them for this? shall we suffer them to languish spiritually, and die? I trust not. I trust there is a better spirit and disposition among us, and that we are not the men to sit quietly down in the midst of our privileges, and forget *those who have gone out from us*, and who are *of us*. When it is considered how much the Romish Church *has* done and is still doing, at the West, I trust it will be, with us, a motive and incentive to action. Our Presbyterian friends, too, are not behindhand, and I would that we were, at least, up with them. But, from one cause or another, such is not the case, and while we regret it, I hope such regret is not an unavailing regret, but that we may take shame to ourselves so far, as to determine for the time to come, and actually *to do better*.

I have spoken of the Mission, whose name heads this article, as *the destruction of party lines*; and I hope most fervently it may prove so. There is nothing more odious than the spirit of wrangling and division. You, who know me, Mr. Editor, know that I would be the last to do anything subversive of our own happy discipline and order. Rather would I see all effort cease, than see it not conducted judiciously and wisely. Rather I would see the Church wait, than see her pushed forward by hot-headed zeal, only to be the laugh and by-word of others when she crumbles and falls. There is too great a duty resting upon us, the issues are too momentous to be rashly or indiscreetly entered upon. "Wisely and well" were an excellent motto, by which we should not hesitate to be guided. You will, therefore, understand me as saying that the Church is to be carried forward in her integrity and excellence, and that there be no giving way to sectarian clamor on the one side, nor to the soft, wily words of infidelity and something else, on the other. In fine, you will understand me to say, that the Church in her beauty, order, and discipline is to be carried to our borders, and planted there and beyond.

To reiterate that, in this Nashotah Mission, such, I believe to be the case, were useless. Years have passed, since the first stone, to speak figuratively, was there laid. And we have no reason to think that the superstructure has been other than in accordance with that truth of Scripture, "Other foundation can no man lay, than that is laid, which is Jesus Christ." I hope that the contributions and efforts of Churchmen will be directed to this institution as an institution of the Church, and of no *particular party*. We have had too much of this *party cry*, for vile and ignoble purposes—enough of this paltry, pitiful spirit, unworthy of our Lord, unworthy of His followers. I say, wherever it can possibly be so, an institution, a Mission, or what not, is to be presented as a *Church* institution, and is to be so upheld and supported. As General Washington once warned his coutrymen of the inroad and destruction of party spirit, so may we consider ourselves as warned. If we give not heed to it, peril and disaster will attend our Church. This is no *croaking*, but solemn truth. "See how these Christians love one another," might have been an appellation of *ancient* times. But "See how these Christians *hate* one another," might be more appropriate to modern.

I would earnestly conjure, my beloved brethren, wherever we can unite, to unite fully frankly and cordially, and to give up those paltry spirits who can do nothing but pick, and pick and pick, and who, like the dog in the manger, will neither eat themselves, nor suffer the oxen to enjoy their lawful food. T.

# THE CHURCHMAN.

## New-York, Saturday, March 11, 1848.

The Season of Lent, το πνευματικον των ψυχων εαρ, the Spiritual Spring of the Soul, as Chrysostom beautifully calls it, again admonishes us to bury the pleasures and enjoyments of sense, in order that the virtues of the Christian Life, and especially that charity which is the bond of them all, may bud forth under the beams of the Sun of Righteousness.

At this season the Church calls on her members to pause in the journey of life, and *consider their ways*; that they may turn back from any course of sin or folly into which they may have been beguiled, and be set forward in the paths of righteousness.

As auxiliary to this end, and as a means for its attainment, she enjoins on her members a severer discipline than at any other time of the year; seeking, by more frequent and prolonged fasting, meditation, and prayer, to arrest the encroachments of the world, to deepen their contrition, and to reduce them to stricter bounds and rules of holiness and righteousness of life.

Fasting is a natural expression of sorrow. As the joy of the heart manifests itself in laughter, so does its sorrow in tears, and not less in a loathing of food. Hence, among the ancient Jews and Gentiles, fasting was a sign of mourning; a means equally of satisfying and expressing the passion of grief. On the loss of friends and relatives, on occasions of public calamity, and indeed in any state of affliction, fasting was one of the tokens and demonstrations of the sorrow that preyed upon the soul. What more natural than that Christians should transfer the same sign to a spiritual end, and use it to express and to cherish that godly sorrow that worketh repentance to salvation? "A sinner," saith St. Cyprian, "ought to lament the death of his soul, at least as much as the loss of a friend."

"Not only," says the excellent Mr. Nelson, "is a fast to be observed by interrupting and abridging the care of our bodily sustenance, but by carefully inquiring into the state of our souls: charging ourselves with all those transgressions we have committed against God's laws, humbly confessing them with shame and confusion of face, with hearty contrition and sorrow for them; deprecating God's displeasure, and begging him to turn away his anger from us; by interceding with him for such spiritual and temporal blessings upon ourselves and others, as are needful and convenient; by improving our knowledge in all the particulars of our duty; and by relieving the wants and necessities of the poor, that our humilitation and prayers may find acceptance with God."

"A SPORTING CLERGYMAN."—Under this imposing caption, the Evening Journal of yesterday informs its readers that "there are few sinecures to be compared to those enjoyed by clergy of the Irish *Episcopal* church—that they have fine mansions and beautiful grounds, but are generally without parishioners, and of course with leisure to enjoy life." In proof of this, the Journal says, that "the Rev. THOMAS MAGUIRE, of the *Established* church, recently died of gout in the stomach"—that "he lived in a parish where disease and starvation prevailed in their most appalling forms"—and that *how* he lived, might be best understood by the following advertisement, cut from the *Fermough Repository*"—[Quoting the sale by auction, addressed "to the sporting world," of household furniture, library, carriage, "tax-car," thorough-bred filly, five greyhounds, &c., &c.]

Whether this allusion be designed to disparage the "Irish *Episcopal* church," or by contrast to minister to a rather excessive desire to manifest zeal for the "Irish *Catholic* church," it is, in either respect, unfortunate, to apply no stronger remark. The late Rev. THOMAS MAGUIRE, so far from being a clergyman of the "Established church," was a Catholic priest, up to the moment of his death, and for many years the respected and talented pastor of Ballinamore, in the county of Leitrim, and was the successful opponent in controversy of the Rev. Mr. Pope, in 1827, and the Rev. T. D. Gregg, in 1845. Mr. Maguire was certainly a "sporting clergyman" in the line of horses and dogs; but whatever his faith or church, he may as well have been allowed to go to the tomb without this particular mode of eulogy.—*Albany Argus.*

We extract the above with much pleasure. In the hot haste of editors to reflect upon all British Institutions, and particularly upon the *Established* church of England and Ireland, they often trip, as the editor of the Evening Journal did, in this instance. The labors of the Clergy, of the Irish (Protestant) *Episcopal* Church are great, and little gratitude is evinced for their anxious and self-denying efforts. After a day spent in exposure to infection, in visiting the cabins o the wretched peasantry, and in relieving the miseries of the wife and children—the husband perhaps fires from behind a hedge at their friend and benefactor, whose return home he has been waiting for. It is not pretended that all the Clergy of any church do their whole duty. Not but that some in every one are wholly deficient. But has not every member of the community his duty to perform? Are all save the Clergy without fault or remissness? Then why trumpet forth, upon all occasions, the sin of one of a Profession, with the sly insinuation that "thus it is with them all"? Surely, editors do not desire to bring all Religion into disfavor: and has it never occurred to them that paragraphs like that noticed by the Argus are surely calculated to have such effect?

## REV. THOMAS LYELL, D.D.

Our readers are aware that it becomes our melancholy duty to record the death, on Sunday morning last, in the 74th year of his age, of the Rev. THOMAS LYELL, D.D., Rector of Christ Church, in this city; which office he had filled for more than forty-three years. Our father's friend, and our own friend, we were taught in youth to respect and love him for those qualities which, in mature years, we found to entitle him to the respect, love, and confidence, of all who knew him. He has left few if any behind him who have been more generally known by the clergy and leading laymen of our whole Church—none probably who was more extensively the acquaintance and friend of the respectable and virtuous portion of every sect and communion in this city; where he had been, for many years, the oldest pastor of any denomination; as he had also been, for a long time, the oldest Presbyter of this Diocese. It is therefore hardly necessary to advert to the cause which so many hearts find to mourn for the loss of the cheerful, amiable, and interesting companion; the generous and unostentatious host; the kind neighbor; the faithful friend; the good citizen; the devout Christian; the sound Churchman; the true pastor; the preacher of strong powers of persuading, convincing, edifying, and interesting; the workman in the vineyard of the Lord, ever ready, devoted, and diligent, in whatever department of that Lord's work—and much of it devolved upon him during his long ministry—fell, in the due order of the Church, to his lot. To those who knew him, we need not, but we think they will agree with us, if, to those who knew him not, we do—as indicating his character here, and the portion in a better world, to which we may well hope he has now been called, through Christ in whom he trusted, with the mingled humility and assurance of evangelical faith—refer to the thirteenth chapter of St. Paul's first Epistle to the Corinthians.

Dr. Lyell was a native of Virginia. His parents were members of the Church, and he accordingly received Catholic baptism in infancy. His family, however, were among those who, probably, on account of the then prostrate condition of the Church in that State, connected themselves with the Methodist denomination; in which he became a preacher when quite a young man, not, we believe, more than 18 years of age. A part of this ministry was exercised in Providence, Rhode Island—a period during which, as he has related with great satisfaction, he enjoyed the kind and friendly regards of the late Bishop Bowen, of South Carolina, then Rector of St. John's Church, Providence. While in the Methodist ministry, and yet a young man, during the latter part of Mr. John Adams's, and the beginning of Mr. Jefferson's* administration, he was appointed one of the Chaplains to Congress, Bishop Claggett, of Maryland, being the other. This station made him acquainted with men and things which furnished rich materials for the fund of anecdote that imparted a portion of their characteristic interest to his powers of conversation. As a Methodist preacher, Dr. Lyell is understood to have been decidedly opposed to the unseemly noise and confusion which often occur in the worship of that denomination; with leading ministers and members of which, however, he continued to the last on terms of cordial friendship.

In 1804, he was ordained a Deacon by Bishop Claggett, and at the close of that year, on the resignation of the Rev. Dr. Pilmore, who removed to Philadelphia, he became Rector of Christ Church; and was soon ordained Priest by Bishop Benjamin Moore, then our Diocesan; and instituted, (or, as it was then called, inducted,) into his Rectorship. The Church was then in Ann street, between Nassau and William. The present church, in Anthony street, having been built by his parish, they removed thither, at its consecration on Easter Even, March 29th, 1823. That building—all but its bare walls—was destroyed by fire a few months ago. Its reconstruction has proceeded so far that the congregation has been, for a short time, accommodated in the basement story; but even this return to walls so dear to him, our departed brother was forbidden in the wise Providence of God—he having been too unwell to meet his people there.

The time would fail, were we to attempt to do full justice to the indefatigable, earnest, and enlightened devotion, which secured to his flock the inestimable blessings, and to the large number of brethren who have lived and labored around him, the invaluable example, of "a workman that needeth not to be ashamed." Having seen more than one generation of parishioners depart in death, and been so long an industrious laborer in a population so rapid in its increase, and so incessant in its changes, as that of this city, he probably has not left behind him any pastor of a single congregation, whose ministrations have embraced so large a number of persons. High and low, rich and poor, one with another, the young, the middle aged, and the old, the afflicted, the sick, and the dying, the family, the congregation, and those who draw near to the altar, the prisoner in his cell, the pauper in his hospital-ward, the sun's heat, the storm's violence, the winter's cold, the night's darkness—all, all could be witnesses of his FIDELITY. Let that word suffice.

On his removal to this city, Mr Lyell had the sagacity to appreciate the uncommon excellencies of character which distinguished the Rev. Mr. Hobart, who had been settled in this city a few years before, and was about his own age, and who has since been so extensively known and honored as Bishop Hobart. Mr. Hobart, also, with his well-known ready and just discernment of character, soon loved, respected, and confided in, his new associate. Such feelings were mutual and constant, till death parted them; and were certainly a fair, and as certainly a highly creditable, indication of the worthiness of both. Dr. Lyell, too, was immediately received into the esteem and confidence of the venerable and excellent Bishop Moore, his new diocesan.

During the memorable period of Dr. Hobart's election and consecration to the Episcopate, and of the first two or three years of his Episcopal career, Dr. Lyell's firmness in principle, constancy in friendship, and Christian conscientiousness and disinterestedness in duty, had trials of which few probably are now aware. They were severe. To many men they would have been appalling. They required great risks and great personal sacrifices, and exposed him to no small amount of reproof, rebuke, and taunting. All, however, was vain. He knew in WHOM he trusted. He threw himself on principle, came out with untarnished character, and lived to enjoy that respect, confidence, and affection, which only can be welcome to the truly good man, which stern and sterling integrity deserves, and which compromise and time-serving would have greatly lessened, if not destroyed. His love, attachment, and fidelity, founded on principle, and warmed by virtuous feeling, were strong towards each of his Bishops in this Diocese—towards the first two, while they lived; and while himself lived, towards our present diocesan; this having been, as we are assured, manifested, as long as words and actions could give, on earth, proof of the heart's constancy and kindness. The generous stedfastness, indeed, with which, to the very last, he retained his confidence in the latter, without suffering either his judgment to be warped or his affections to be chilled toward his early friend and spiritual father, deserves, even in this brief sketch, to be particularly mentioned, as an evidence no less of the firmness of his mind than the goodness of his heart.

On the elevation of Dr. Hobart to the Episcopate, in 1811, Dr. Lyell was elected his successor as Secretary of the Convention of this Diocese; which office he held, by annual elections, until he declined it in 1816. In 1813, he was elected a member of the Standing Committee of the Diocese, a post which he continued to hold till his death, with the exception of a short period, when he voluntarily retired, from motives of delicacy, in consequence of there being certain matters before the Committee, in which he was a party concerned, as Rector of Christ Church. In 1818, he was chosen a deputy to the General Convention, and continued to be ever after, until he declined a re-election in 1844 On the floors of both the General and Diocesan Conventions, he often rivetted the attention of his fellow members by earnest, unartificial, and powerful displays of extempore eloquence. Ever since its removal to this city, in 1822, he was a Trustee of the General Theological Seminary, and uniformly constant and faithful in the duties of the station. He was connected, too, with almost all the Church Institutions of this diocese, located in this city; ever setting, when health allowed, the wholesome example of punctuality and fidelity in the trusts thus reposed in him. In 1822, the degree of D. D. was conferred upon him by Columbia College in this city.

The funeral solemnities of our venerable friend were celebrated on Ash-Wednesday afternoon. His body was borne from his late residence in Anthony street, next door to Christ Church, which is now being rebuilt, to St. Paul's Chapel, attended by about 80 of the Clergy of the Church, many of the ministers of the several denominations, and a large number of the Parishioners of Christ Church, and of the members of our Communion generally, in the following order:—

Sunday School of Christ Church.

Rector, Teachers, and Scholars of Trinity School.

Clergy not officiating, in their robes, and the Clergy of the city generally—officiating Clergy.

| Pall-bearers. | | Pall-bearers. |
|---|---|---|
| Rev. EDMUND BARRY, D.D. | CORPSE. | Rev. J. M. WAINWRIGHT, D.D. |
| " H. J. WHITEHOUSE, D.D. | | " W. MUHLENBERG, D.D. |
| " LOT JONES, | | " L. P. W. BALCH, |
| " BIRD WILSON, D.D. | | EVAN M. JOHNSON. |

Relatives.

Vestry of Christ Church.

Former Members of the same Vestry.

Physicians.

Congregation of Christ Church.

Trustees of the General Theological Seminary, and Members of other bodies specially invited.

Students of the General Theological Seminary.

Other friends.

On reaching St. Paul's—the solemn tolling of whose bell fell on the ear as the procession drew nigh—the introductory sentences of the Burial Service were said by the Rev. Dr. Barry. The Anthem was sung; the Lesson was read by the Rev. Dr. Schroeder. An appropriate and noble Discourse was then pronounced by the Rev. Dr. Berrian, President of the Standing Committee of the Diocese, which we presume will be published. The remaining portion of the Service was said by the Rev. Dr. M'Vickar. The body was temporarily deposited in the vault of the late Rev. Dr. Beach, to be hereafter removed to a vault beneath the Chancel of Christ Church, when it shall have been completed.

At the close of the Service, the Clergy were requested to remain for the purpose of passing resolutions proper to the occasion, when the Rev. Dr. Barry was called to the Chair, and the Rev. William Morris, Rector of Trinity School was appointed Secretary. The Rev. Dr. M'Vickar then offered the following resolutions, accompanying them by appropriate remarks, which were seconded by the Rev. Dr. Wainwright in like manner, and unanimously adopted:—

Forasmuch as it hath pleased Almighty God in His wise Providence to take out of this world the soul of our deceased and venerated brother, the Rev. THOMAS LYELL, D.D., we, therefore, his brethren in the ministry, assembled for the melancholy purpose of attending his funeral, and humbly recognizing the duty of much and cheerful submission to our Heavenly Father's will, do resolve as follows:

1st. That while the very peculiar claims of our departed brother to the respect, confidence, and love, of all who knew him, render our present action one of duty, they also enlist therein our heartfelt sorrow for our own bereavement and that of the very many of our reverend brethren who loved, because they rightly appreciated, the companionship, which by the death we now deplore, has been forever closed on earth; and for the loss thus sustained by the Church, of a Christian every way exemplary, and a minister every way faithful, and by the community, of a virtuous and good citizen, and a benevolent and useful member of society.

2d. That in these our sorrows, and in our Christian sympathies, we especially and affectionately remember our brother, the Assistant Minister, and the Vestry and Parish, who have lost an Associate, a Rector, and a Pastor, truly worthy of the cordial esteem and love which they cherished for him; and very especially the widow and family, on whose grief we would with affectionate condolence meditate in respectful aud expressive silence, rather than attempt to enlarge in words.

3d. That we deem it a peculiarly fit subject of the Church's devout gratitude to our Heavenly Father, that by His Holy Spirit our beloved brother was enabled, during so long a ministerial course, both by his life and doctrine, by faithfully caring for the sheep of Christ committed to his charge, and going before them in a good example, to promote the glory of God and the edification of His people.

4th. That we humbly recognize the duty of endeavoring, by divine grace, to profit by the example so long before us in our brother, and still speaking though he is dead, of earnest Christian-minded and disinterested devotion to the Church, of fidelity to pastoral duty, and of adorning the doctrine of God our Saviour in all things pertaining to the faith and charity of the Gospel.

5th. That copies of this preamble and these resolutions, attested by the Chairman and Secretary of this meeting, be sent respectively to the widow of the late Rev. Dr. Lyell, to the Assistant Minister of Christ Church, and to the Vestry of the same, with the assurance hereby respectfully given, of our humble faithful prayers that God, for Christ's sake, will bestow upon them His Holy Spirit to sustain and comfort them under their bereavement, and enlighten them to discover the duties thence resulting, and give them ability for their faithful discharge.

DR. LYELL was elected a trustee of the "Protestant Episcopal Society for Promoting Religion and Learning in the State of New York," in the year 1805; and for a long time past has been the Father of the Board. At a stated meeting of the Trustees, on Tuesday, the attendance was unusually large; and the announcement of his decease was received with marked feelings of sorrow. Dr. Forbes moved appropriate resolutions, which were passed unanimously, and ordered to be published. The following is a copy of them:

*Resolved*, That we have heard with great regret of the decease of the Rev. THOMAS LYELL, D.D., one of the most revered of the Clergy of the Protestant Episcopal Church—who, for the long period of above forty-two years, has been a Trustee of this Society; and that we deeply sympathize with the Church in this Diocese, in the loss it has sustained; and sincerely condole with the family of the deceased in their heavy bereavement.

*Resolved*, That we will attend, in a body, as mourners, at the funeral obsequies to-morrow; and that these resolutions be published.

* Dr. Lyell has often spoken of the shock which his feelings experienced, when, at the first official dinner given by Mr. Jefferson, he departed from the uniform usage of his predecessors, by not having a blessing asked at table, although both of the Congressional Chaplains were present.

The Britannia brings us the mournful intelligence of the death of the wise and good Archbishop of Canterbury. While we lament his loss—for we feel that, in his decease, not only the Church of England, but the Church Catholic, has sustained a heavy loss, we bless God that he has been spared so long to bless us with his pure example, his wise counsels, and his unfailing moderation, ever conjoined with manly firmness. His Grace always evinced a deep interest in the affairs of the daughter Church in America, and was marked in his kind attentions to those of our Clergy who visited England, and were presented to him. And many of them will never lose from their minds the impression left by his grave and gentle manners, and his almost paternal inquiries as to the welfare of his brethren beyond the ocean. The following notice of the late Primate, is from the London Express of the 11th of February:

We deeply lament to announce the death of the Archbishop of Canterbury, for which the public must have been somewhat prepared by the lengthened illness of the venerable Primate. His Grace expired at a quarter-past two this morning. His last moments were tranquil, and within a short period of his decease he was in full possession of his faculties.

The most Reverend and Right Honorable Dr. William Howley was only son of the Reverend William Howley, D.D., Vicar of Bishop's Sutton and Hopley, Hants. He was born 12th February, 1765, so that he would have attained his 83rd year had he lived until to-morrow. At a proper age he was placed at Winchester school, and was removed from that seminary to the University of Oxford, where he obtained a fellowship at New College. In 1794, he was elected fellow of Winchester College, and in 1805, took the degree of Doctor of Divinity. In 1809, he was appointed Regius Professor of Divinity. His Grace was tutor to His Royal Highness the Prince of Orange, (now King of Holland,) when that Prince was at the University of Oxford, and was also tutor to the Marquis of Abercorn. On the death of Dr. Randolph, in Sept. 1813, his Grace succeeded that distinguished divine as Bishop of London, and in 1828 was translated to the Archbishopric of Canterbury, on the decease of Dr. Manners Sutton.

The deceased was Primate of All England, and Metropolitan; a Governor of the Charter House, Visiter of All Souls, Baliol, and Merton Colleges, Oxford; and of King's College, London; of Harrow School and Dulwich College. He was elected a Fellow of the Royal Society in Nov. 1796; was Fellow of the Society of Antiquaries, and a Member of the Royal Society of Literature. His Grace was also President of many of our charitable institutions, to the funds of which he was a magnificent contributor. The Church has lost a devout and sincere member in his Grace, who, since he occupied the exalted station of Primate, had the fortune to gain the esteem and regard of all classes.

The Express gives it as a rumor, that Dr. Lonsdale, Bishop of Litchfield and Coventry, is to be elected to the vacant Archbishopric. Dr. L. is a sound and able Divine, and was for several years Principal of King's College, London, from which honorable position he was raised to the Episcopate, some six years since, during the Premiership of Sir Robert Peel. This last fact renders the report, above alluded to, in our judgment, extremely doubtful.

The Court of Queen's Bench met on Tuesday, February 1st, to give judgment in the Hampden case. The four Justices who had heard the arguments, read their written judgments—those of Justices Coleridge and Patteson, in favor of the issuing of the *mandamus*, and those of Mr. Justice Erle and Lord Denman, against it. The Court being equally divided in opinion, the rule was discharged. The question at issue is not decided. There is no *mandamus*, and that is all. "The result is strictly and absolutely," says the Morning Chronicle, "a negative one. There is no *mandamus*, merely because the Judges cannot make up their minds how the law of the case stands. The Court is equally divided—two against two—and so the rule *nisi* falls to the ground. All that the Court can do, is to say that the arguments for doing something, and for doing nothing, balance one another, and therefore, nothing can be done. The "ayes" and "noes" being equal, the *status quo* has it. So far as the Court of Queen's Bench is concerned, Dr. Hampden's title to the See of Hereford rests, for the present, on the total inability of Her Majesty's Judges to see their way clearly through an Act of Parliament, or to come to a conclusion any way as to the legality of his appointment. The Court of Queen's Bench does not know, can form no idea, and therefore declines hazarding any opinion whether Dr. Hampden has, or has not, become Bishop of Hereford in the regular and legal way."

No further proceedings, it is supposed, will be had in the Civil Courts. Dr. Hampden would probably have been consecrated ere this, but for the death of the Archbishop.

"The present position of affairs," says the English Churchman, "is one which we regard, on the whole, with satisfaction—especially with gratitude toward those who, with so much prudence and piety, have conducted the case thus far. To the promoters themselves, something more than respectful admiration is due—and will not be withheld. And as to the judgment in the Court of Queen's Bench, the Reports will show on which side was the whole mass of learning, judgment, and discussion. While the opinions of Justice Coleridge and Justice Patteson will become texts, we can hardly forecast the existence of an advocate so hardy as, on this case, to cite the opinions of Chief Justice Denman, or Justice Erle." We hope to be able to give an abstract of the opinions of Mr. Justice Coleridge, and Lord Denman, in our next. The Government will now, doubtless, attempt to remodel and revise the statute which has led to this discussion, and supersede the Election and Confirmation of Bishops, by appointment through Letters Patent. This, of course, opens a long protracted struggle between the Church and the State, the issue of which cannot be seen.

Our readers will remember the Postcript of a Letter of Dr. Hampden to Mr. Faulkner, in which he so insolently snubbed the Bishop of Oxford, giving him the lie direct. The Bishop having demanded an explanation, the Dr. very coolly informs him that he did not *authorize* Mr. Faulkner to *publish* his note to him—nor the Provost of Oriel to communicate to him the information, which the Bishop made the ground of stopping the suit against himself! And yet he requested Mr. Faulkner, in so many words, to contradict, most positively, should he hear it, the statement that he had made concessions to the Bishop—and sent his letter to the Provost of Oriel, when he knew that the Bishop was his guest, and that he would naturally learn its contents!

As to the course of the Bishop of Oxford, which has given so much pain to many of his friends and admirers, on both sides of the water, we find in the Times of Feb. 9, a letter, of two columns, from a friend, in his vindication. He declares, and by authority, that the Bishop did not lately, for the first time, read the Bampton Lectures, as has been inferred—having done so in 1836; that five out of six Bishops, with whom he had joined in the letter to Lord John Russell, and whom he could consult, concurred in the course which he adopted—and that the suit against Dr. Hampden was dropped, mainly, because it was decided that it could not go on without the Bishop's declaration of his belief that the Book complained of contained positive heresy, which, upon a re-examination of the work, he was not willing to make.

We are glad to see that the London Christian Observer is not to be driven or coaxed into Dr. Hampden's support, declaring plainly that it has no sympathy with that party-spirit which, completely overpowering the love of truth, had led some to pronounce a reference to his *allowedly serious errors*, as justifying regret at his promotion, as neither expedient or wise. It quotes the following, among several like testimonies, from a high quarter: "I must tell you how glad I was to see your cool and right-judging argumentation on Doctor Hampden's case. I am grieved to think that the Evangelical body should have given so large an imprimatur to Dr. Hampden's serious errors." It is sad to know that none of our so-called evangelical periodicals have had the manliness and integrity to take a similar stand; and to refuse to "make stalking horses of heretics and schismatics, even though they might thereby give a temporary blow to High Churchmen."

The Bishop of Manchester—Dr. Lee—took the oaths and his seat in the House of Lords, on Monday, February 7th.

A Bill has been introduced into the House of Lords, by the Marquis of Landsdowne, to enable Her Majesty's Government to open and carry on Diplomatic Relations with the Court of Rome.

The Jewish Disabilities Bill, the object of which is to enable Jews to sit in Parliament, is under discussion in the House of Commons, where it will probably pass. Its fate in the House of Lords is doubtful.

A new Church Discipline Bill has been introduced into the House of Lords, by the Bishop of London.

The New Zealand Bill is also under discussion. As the course pursued by the Bishop comes necessarily under review, we shall give a synopsis of the debate, so far as it has gone, in our next. In the present posture of affairs, every thing relating to New Zealand and its admirable Bishop is invested with additional interest. Under our Foreign Intelligence head will be found a notice of the history and prospects of the mission in that wild and distant land.

A document has been received in Ireland, from the Propaganda at Rome, relative to the reports, so rife, of the "altar denunciations" in that unhappy land, and calling for speedy and satisfactory information upon the subject, and exhorting the Clergy to attend to their spiritual duties, and not mix themselves up with worldly and political affairs. The Earl of Arundel and Surrey, and the Earl of Shrewsbury—perhaps the two most distinguished members of the Roman Catholic aristocracy—have also come forward to remonstrate and protest against the course of the Irish Priesthood. Thus far, however, they have been met only with sneers and abuses, and that from the highest quarters.

Trinity College, Glenalmond, Perthshire, was reopened with the celebration of divine service, and an earnest and impressive address from the Warden, Dr. Charles Wordsworth. A miserable attempt has been made to injure the College, in consequence of the refusal of the Warden to receive to Communion a Major Sharp, a member of a schismatical congregation at Perth—so pronounced by the Bishop of the Diocese, who is also the Visitor of the College. The attempt, however, met with a signal defeat; the Council of the College having, with the documents before them, decided that no further steps were desirable, and the Institution having re-opened without the withdrawal of a single boy, and with a large addition to the former number of students.

The Banner of the Cross, of February 19, in an editorial article headed "Debt and Charity," makes the following excellent comments, which we commend to the serious consideration of our readers:—

"There is no doubt that Christians give too small a proportion of their substance for the advancement of God's glory and the good of man. All the Institutions of the Church suffer from this unwise and sinful parsimony. A very common practical mistake is not to distinguish between *debt and charity*, so that not a few Christians give little or nothing, which directly flows from this life-spring in the renewed heart.

"If provision for our spiritual wants be a superfluity, then of course to give or not to give of our means for the support of the Gospel, may be a matter of gratuity. But if the means of grace and the Institutions of the Gospel furnish us with the 'bread of life;' if we thus obtain 'the one thing needful,' and this is the claim our Divine Master prefers for his holy Religion; then what is given to supply ourselves and our families with these life-giving and life-supporting means, is a matter of necessity. The proportion of our worldly substance, needful for this, is an amount for which we are *debtors* in the sight of God. We are bound to pay for these provisions as much as we are under obligation to pay for any other provision needful for ourselves or our families. Yes, the man who refuses to pay his baker, is *wise* and *honest* compared with him who refuses to pay a due proportion of his substance for those Institutions which furnish him with the *bread of life!* Those who accept the services of a Minister, though he may not render a bill, are *his debtors* in return, just as much as they are to their Physician or Lawyer. Now, many Christians regard *all* they bestow for religious uses, whether for their own or others benefit, as *charity*. To these we say that there is no *charity* in paying honest *debts*, and in this respect we utterly deny the truth of that common saying, "Charity begins at home." This is a palpable fallacy. *Charity* does not begin in these matters until you leave home—all that is for the use of home, is of *debt*. We only object to any attempt to *force* charity, its waters must flow from a *spring*, not from a forcing pump. Force men by every means to pay their debts, but do not try to *shame* them or *drive* them into charity. In this respect men are accountable only to God, and a fearful account some will have to give. Our part only is plainly and faithfully to set forth this great duty, or rather privilege, nothing more. Whether a man gives, or gives not,—whether he gives to the Diocesan Missions, or to Domestic Missions, or to Foreign Missions, is his own province to determine, as a part of his Christian liberty to be used under a sense of responsibility to God alone. We protest against all proscription in such matters! Those who speak ill of their neighbors on this account show a want of that principle from which charity flows. And there is too much of this in the Church now. Whatever can be spared for the need of one's own parish is paid as a *debt*, beyond these limits alone *Charity* begins, and in this blessed field, *Let every man do according as he is disposed in his heart, not grudgingly or of necessity, for God loveth a cheerful giver.*"

The Rev. H. I. Schmidt, A.M., Gebhard Professor of the German Language and Literature in Columbia College in this city, pronounced his Inaugural Discourse on Tuesday morning last, in the College Chapel, in the presence of the Trustees, Faculty, and Under Graduates. A number of the Alumni and Friends of the College were also in attendance. The Discourse was able, interesting, and eloquent exposition of the merits of Goethe and Schiller, and of the nature and extent of their influence, respectively, upon Germany and the world at large. The whole tone of the Address was eminently manly, indicating that the Speaker was one admirably qualified for his important post, as a guardian and teacher of young men. We congratulate the College on the accession of a gentleman of Professor Schmidt's talents and attainments to its Faculty, already so distinguished for character, ability, and scholarship.

## New Publications.

STEPS TO THE ALTAR; a Manual of Devotions and Meditations for the BLESSED EUCHARIST, compiled by a Parish Priest. 1st American edition—Stanford & Swords.

Among the numerous excellent manuals, on this subject, the present volume is entitled to take a very high rank. It is the re-publication of an English work; and the Compiler, as he modestly styles himself in the Preface, mentions "the works of Bishops Andrews, Cosin, Ken, and Wilson, as chief sources from which matter has been drawn:" he, also, has made great use of Lake's *Officium Eucharisticum*; "while a little has been derived from more ancient stores of devotion." The author has made most judicious selections from his authorities, and combined them into a compact and harmonious whole. It is divided into six parts. 1. Devotions before the Communion—being prayers and meditations for the week previous; 2. Devotions at the celebration; 3. Devotions after Communion; 4. Prayers for those not able to communicate; 5. Prayers for Holy Seasons; 6. Select Prayers for Reading and Meditation. The last, though brief, contains a complete system of doctrine, on the nature and efficacy of the Holy Eucharist, and is taken from Bishops Wilson, Beveridge, Andrews, and Taylor, Dean Comber, and other high authorities. The Devotions for each Day, are admirably arranged. A special subject is set forth for each, and the Prayers are selected with a direct bearing to the subject. Thus we have for Monday, The Remembrance of Christ's Sufferings and Death; Tuesday, The Commemoration of the Sacrifice of Christ; Wednesday, Christ the Food of our Souls; Thursday, Recovery and Health from *Christ* alone; Friday, Humiliation for Sin, with full forms for self-examination, confession, and supplication. It will be seen, at once, how well this is adapted for bringing clearly and distinctly before the mind, the several parts of which the Eucharist consists, and preparing the recipient for its due celebration. There are, also, interspersed, brief explanations and directions of the most Catholic tone and spirit; laying before the reader those numerous comforting provisions of the Church, which are too often neglected by the great mass of her children, because printed in small type, and not read by the officiating minister on Sundays. It is the gross ignorance of the actual contents of the Prayer Book, which causes the low tone of piety and doctrine unhappily so prevalent among us; and which makes many, who are well meaning and sincere in their convictions, consider that the essence of true religion lies in Calvinistic sentimentality and cant.

The excellence of this volume will be more apparent when we consider the objections made against it,

by one of the editors of the Protestant Churchman. The nominal chief of that delectable journal, stated, some three weeks since, that the work was very valuable, and well adapted to the end for which it was designed: and he mightily commended Messrs. Stanford & Swords for its publication. But to our great delight and admiration, we find a totally different criticism in the number of the 19th ult., apparently from the hand of one of his employers and *spiritual directors.* And thus he discourses under the style of *umbratic we* —'Quotations might easily be multiplied to show that the book is unfit for the use of the members of the Church. It is, we believe, the first time that such an hybrid has borne the imprint of our good friends, Messrs. Stanford & Swords, and we believe it will be the last. Our confidence in their publications, induced us to acknowledge it in the terms above stated, without the critical examination which, under other circumstances, we should have given to it. Its endorsement by them, as by us, by virtue of their imprint, was doubtless accidental. *Aliquando bonus dormitat Homerus,* is an inscription which may not be very often affixed to their publications. We shall, in future, use due care to avoid its application to ourselves." One can almost fancy they hear honest Dogberry speaking.

The critic says—"There is much in it which is not in accordance with the sound Protestant doctrine of the Prayer Book, much which unduly exalts the ordinances of the Church, and little to inculcate the necessity of pure spiritual religion of the heart, grounded upon a living faith in the Redeemer." These are truly sweeping assertions, and, as we shall show when we come to examples, are wholly unfounded. To exalt the Sacrament of the Eucharist, instituted by our Blessed Lord himself, is, forsooth, to exalt the *ordinances of the Church;* and to declare the powers of the Priesthood in the very words of the Prayer Book, is to unduly magnify them! As to the assertion that a living faith is little inculcated, we have rarely seen a book which, from beginning to end, so fully declares its necessity, and points out the various objects on which it is to be exercised—and the first prayer for *Particular graces,* is the following: "Almighty God, whom without faith it is not possible to please, enable me, I beseech Thee, so perfectly to believe in Thy Son Jesus Christ, that my faith in Thy sight may never be reproved; and grant that as I am called to a knowledge of Thy grace and faith in Thee, I may avoid all things that are contrary to my profession, and follow all such as are agreeable to the same; through Christ our Lord." Is not this a *living faith?*

Let us now examine his references. "On page 14 the communicant is made to ask—'Where else,' except at the Lord's table, '*can* I be cleansed of all my sins?' Now, while our Catechism plainly declares that 'the sacraments are generally necessary to salvation,' the Prayer Book nowhere leads us to the unscriptural doctrine contained in the above pregnant sentence. On the contrary, the Communion Service exhorts us to receive the sacrament of the Lord's supper, simply in 'remembrance of the meritorious cross and passion' of our adorable Redeemer, clearly and distinctly proclaiming that, by faith in him, we obtain remission of our sins, and are made partakers of the kingdom of Heaven; and the Catechism beautifully sums up the benefit of the communion, as consisting in the *strengthening* and *refreshing* of our souls." We have given the whole of this precious sentence, that we may not be accused of *garbling,* a practice which the editorial corps of the Protestant Churchman stoutly protest against in others, while they practise it themselves. Thus, while the critic quotes a part of the Catechism, he takes good care not to tell us that '*the outward and visible sign* is a means whereby we receive the *inward and spiritual grace*!' Nor, that the Body and Blood of Christ are *spiritually taken and received* by the faithful in the Lord's supper; and, consequently, that the outward and visible sign *conveys* to us this inward and spiritual grace. Nor can we sufficiently wonder at the audacity with which he advances the Zuinglian theory, that we receive this sacrament *simply in remembrance* of our Lord's passion, and fathers this heresy on the Prayer Book! I presume your readers are too well acquainted with the Communion service to need quotations: I shall, however, adduce one or two from standard authors. The critic denies that remission of sins is granted to the faithful in the Eucharist—worthy disciple of Hoadley! The Homily on the Sacraments (p. 299, Swords ed., 1815) says—'As for the number of them, if they should be considered according to the exact signification of a sacrament, namely, for the *visible signs,* expressly commanded in the New Testament, whereunto is annexed the promise of *free forgiveness of our sins,* and of our holiness and joining in Christ, there be but two; namely, Baptism, and the Supper of the Lord. . . . . Though the Ordering of Ministers hath this visible sign and promise: yet it lacks the promise of *remission of sin,* as all other sacraments, besides the two above named, do." Hooker (Vol. 2, p. 462, Keble ed., Oxford, 1836) says—"This bread hath in it more than the substance which our eyes behold, this cup hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body, in that it serveth as well for a medicine to heal our infirmities and purge our sins, as for a sacrifice of thanksgiving, with touching it sanctifieth, it enlighteneth with belief, it truly conformeth us unto the image of Christ; what these elements are in themselves it skilleth not, it is enough, to me which take them, they are the body and blood of Christ, his promise in witness hereof sufficeth, his word he knoweth which way to accomplish." What is the diference between *cleansing* from our sins and *purging* our sins? And again, (p. 330,) "We take not baptism nor the Eucharist for bare *resemblances* or memorials of things absent, neither for *naked signs* and testimonies assuring us of grace received before, but (as they are indeed and in verity) for means effectual whereby God, when we take the sacraments, delivereth into our hands that grace available unto eternal life, which grace the sacraments represent or signify." So much for their being *bare memorials:* it is useless to multiply quotations.

The critic proceeds—"Again on page 26 the communicant is told 'Write down upon a paper your sins as plainly as you can without a word of explanation, and after you have remembered them before God at the time of the communion, and received *the sacrament which conveys remission of sins, and all other benefits of Christ's passion,* you will do well to destroy the paper"!

The passage above italicised, is marked so by the critic, and we suppose he thinks it very shocking. Our readers will compare it with the following extracts from Bishop Hobart's Companion for the Altar—"The *pardon of his sins,* the renovating and consoling guidance of Divine grace, the love and favor of his reconciled Father and God, a title to immortal felicity, are conveyed and sealed to him by the Body and Blood of Christ, of which, under lively emblems, he partakes." (p. 163.) And again of the Sacraments—"They are not merely lively and affecting *memorials,* calculated to impress on the mind the interesting truths of redemption, and to display, by significant emblems, the glories and triumphs of redeeming love: but they are instituted by God, as pledges of his grace and mercy; as channels to convey to degenerate man spiritual blessings and privileges, ordinarily to be obtained in no other way."—p. 164. And again—"The participation of the Body and Blood of Christ in the *Holy Eucharist,* is the mode by which we must become interested in the merits of the Saviour's death and passion, by which *the guilt of sin must be removed, and its power subdued in our hearts;* by which our perishing natures must derive the blessing of immortal glory."—p. 165. Is not this the same doctrine as taught in the so-called *hybrid?*

But we proceed—"Again on page 28, the direction in the '*first exhortation*' to the Communion in which any person who wishes to come to the sacrament, is invited to '*come to the minister,* and open their grief, that he may receive such godly *counsel* and *advice,* as may tend to the quieting of his conscience, and the removal of all scruple and doubtfulness' is most unblushingly perverted into a warrant for private or *auricular* 'confession of sins' to the 'priest of his parish,' that he may receive '*special absolution*' from him."

We have here a most amusing specimen of ignorance. The work is a reprint of an English one, and, in the English exhortation, the words '*receive the benefit of absolution,*' do actually occur! The author has strictly followed the directions there given. Nor is there any misapplication of it to our own case; for a Priest would of course be warranted in hearing any confession the penitent might choose to make, and in giving him absolution, if he desired it, for the comfort of his soul. Surely, Low Churchmen, who claim the largest liberty in preaching and praying, cannot object to this exercise of the ministerial functions; nor can those, who are always ready to take the *advice of counsel* on the construction of a Rubric, or the bearing of a Canon.

In conclusion, we heartily rejoice at the publication of this little volume; cordially thank the estimable Divine, who has caused its introduction to the members of the American Church; and trust it will have a wide and extensive circulation. M. N.

P. S. We are afraid the nominal editor has been slumbering again. He quotes a passage from Tupper's *Hactenus,* and commends it highly. In it are the following words:

Bless thou this font *to cleanse from Adam's sin.*

The History, Object, and Proper Observance of the Holy Season of Lent. By the Rev. William Ingraham Kip, D.D., Author of "The Double Witness of the Church," "The Christmas Holidays at Rome," "The Early Jesuit Missions in North America," &c., &c. Third edition.

We are very happy to see that a third edition of this excellent work has been published—and cheerfully embrace the opportunity to recommend it warmly to our readers. They will find in it a succinct statement of the history and object of the present season, and suitable directions for its observance.

The crowded state of our columns permits us only to acknowledge the receipt of the following new Books and Pamphlets. We shall endeavor to notice them next week:

"Remember the Poor," a Sermon by the Rev. Mr. Traver, of Poughkeepsie,—the Rev. Dr. Carmichael's Address before the Literary Societies of Alleghany College, Meadville, Pa.,—the Rt. Rev. Dr. Hughes's Sermon, preached in the Hall of the House of Representatives, Dec. 12,—the Twenty-Seventh Annual Report of the Bloomingdale Asylum for the Insane, by Dr. Earle,—Aurelian, or Rome in the Third Century, a new edition of Probus, (a sequel to the author's Zenobia,) under a new name, by William Ware, published by C. S. Francis, Broadway,—A Christmas Greeting, Thirteen New Stories from the Danish of Hans Christian Andersen, from the same publisher. We have also received the March number of our able contemporary, the True Catholic, and have very great pleasure in complying with the publisher's request to insert his Notice, which appears in our advertising columns.

A notice of Miss Sewell's recent admirable work, Laneton Parsonage, Part I., (Appleton's,) is necessarily omitted this week.

## Foreign Intelligence.

New Zealand.—The mission to this country was commenced in 1814, with the view of opening the way for Christianity, by introducing some of the elements of civilized life. The first Missionaries were Laymen —experienced and useful mechanics—capable of instructing in all the useful arts. It was not until eight years after, in 1822, that any clergyman was sent out. Such apt scholars did the natives prove, that, in 1830, when the station at the Waimate was formed, the whole work of the settlement was done by them—making 50,000 brick, felling 700,000 feet of timber; erecting 3 weather-board houses, besides stores, shops, and cottages, and ultimately a spacious chapel, capable of containing three to four hundred persons. During this period, villages were growing up in places which had been, a short time before, depopulated by hostile tribes; schools were in operation, and divine service performed: but the introduction of the simpler arts of civilized life, was the immediate object of the earlier Missionaries. This attached the natives to them from the sense which they had of increased wealth and power and comfort, and led them to trust their benefactors when they began to teach them more important truths. A similar process is now going on in Borneo, under Mr. Brookes.

The first Bishop of New Zealand, Dr. Selwyn, was consecrated October 17, 1841. One of his plans, now being carried into effect, is the establishment of a Missionary College—St. John's—intended as a place of religious and sound education for all classes in the colony, especially candidates for orders—as a temporary abode for new settlers—and as a refuge for the sick, the aged, and the poor. Besides the Bishop and his Chaplain, there are seven Deacons employed as masters, who also have Sunday Schools in chapels in the surrounding districts; 33 English boys, 23 native boys, 23 adult men and women in the native teachers' schools. The whole number of persons connected with the College, is 125. One peculiarity of the College is the instruction in agriculture, and other industrial arts. Manual labor is one of the essential features, and main support, of the system. "The real endowment of St. John's College," says the Bishop, "is the industry and self-denial of its members." At present, the support of the institution is almost entirely from the Society for the Propagation of the Gospel.

The Bishop is endeavoring, also, to establish parochial schools, where the whole education of the young will be under the charge of Deacons, with proper assistants—themselves, if possible, candidates for the Deaconate—for the mechanic routine of the Schools. The points to which careful attention is to be given, are, the creating an earnest feeling in the teacher, reverence in the tone in which all religious instruction is given, and separation of that from all other school duties.

Bishop Selwyn has refused the proffered State grants for the building of churches, and support of the Ministry, because of the condition thereto annexed, vi.z, that the property of the churches so aided, should be vested in Trustees, and the control of the Ministers dependent on Vestries, both Trustees and Vestries being appointed according to certain rules laid down by the State. Thus has the Bishop upheld, at a great certain loss, the principle of the Church's independence, and committed her support to the free charities of the servants of God. The system which he has repudiated, has been productive of evil results in the Australian colonies.

In the year 1844, a Diocesan Synod was convened. The Bishop presided. There were present, three Arch-deacons, four Presbyters, and two Deacons. The Bishop proposed certain questions for consideration, which were carefully considered, and the decision of the Synod embodied in fifteen canons. They refer to Baptism, Confirmation, the Lord's Supper, Discipline, &c., and show, not merely the general system that the Bishop and Clergy desire to carry out, but also many important features of the domestic life of the converts, and of the moral standard to which they have attained.

Switzerland.—The Pope, by his Nuncio, has addressed a Protest to the Diet, "against the infringements made *upon the rights of the Holy See,* [by the regulation of their own internal relations!] and against the sacrileges committed in the churches and other places consecrated by the [Roman] Catholic religion;" and calls upon them "to revoke their measures, contrary *to the laws of the Church,*" which laws, by implication, are binding on the Federal Government of Switzerland, of which the *major part* is Protestant!—*Church Times.*

Belgium.—The Bishop of Liege is engaged in a contest with the government for the control of education; the bishop and his brethren seeking to free themselves from the operation of certain unrepealed laws, held to be inconsistent with the liberty of the Church obtained by the Revolution of 1830.—*Ib.*

Bavaria.—The King has refused to receive the Jesuits and other monks expelled from Switzerland into his dominions. They go to England!—*Ib.*

Prussia.—A general meeting of the professors of the University of Konigsberg, Prussia, was lately held, at which, by a majority of 22 against 7, the resolution was carried, that in future, Jews, as well as Catholics, should be admitted to the professionol chairs of the University.

Jerusalem.—One of the most memorable transactions, by which the present Pope has marked his pontificate, is the establishment of diplomatic relations between his court and the Ottoman porte. The patriarch of Jerusalem has been appointed apostolical nuncio to the court of the grand seignor; and the Pope, in order to give greater weight to the appointment, has performed in person the office of consecrating that prelate in the Quirinal chapel. The instructions which the ecclesiastical envoy has received, are doubly sealed; for they were given to him in a private audience by the pontiff himself. A Romanist writer speaks in glowing terms of the patriarch's qualifications for this noble mission; he reports of him that 'he is distinguished as much for the beauty of his features, and the majesty of his form and deportment, as for his intelligence and cultivated mind. Besides this, he is perfectly conversant with the Turkish language and the habits of the people, having been employed ten years on a mission on the Levant. The originator of this step was the Abbe de Mauri, who last year advised the Sultan to send an ambassador to Rome; this individual has been attached to the patriarch's suite, as counsellor and secretary.' This is the first instance, for some centuries, of the residence of a popish patriarch of Jerusalem in the east itself; for the office has long been a mere nominal dignity, conferred by the Pope on some favorite ecclesiastic, who has never troubled himself about the Romanist churches and flocks in the Turkish dominions. The temporal protection of these has long been exercised by the kings of France; nor have they had a more active guardian than the present sovereign of the French.

Ceylon.—The following items are from the Journal of the Bishop of Colombo:

Putnam, August 11, 1847.

*Superstitious Pilgrimages.*—For two days I have been journeying 'alone amidst a crowd.' I was surprised at the multitude of devotees and pilgrims who resort annually to the Festival of St. Anne, the mother of the Virgin, who were now thronging the road on their return to different parts of the island. She is reputed a great wonder-worker in the art of healing. Vows are made to her, under the visitation of God's providence in sickness, by persons of all ranks, and of many creeds. Buddhists, Mahommedans, Heathens and Christians, were all mixed in the motley groups I met, one after another—Cinghalese, Tamulians, and Portuguese. The church is between seventy and eighty miles from Colombo, and all were progressing slowly under a sultry sun, along a parched and sandy road, with way-worn weary steps, without verdure to cool their feet, or water to refresh their lips. I was informed that at least 10,000 had been in attendance at the festival, and that the priest was expected to return with as many dollars, as his spoil. I can easily believe it, from the examples of offerings I heard, and of devotion which I saw. Would that in the cause of truth we could kindle a like zeal!

*Chilaw.—Congregation of Native Weaver Christians* —The church is a plain building, raised some years since by an estimable layman, when resident in this district, the Hon. F. I. Templer, now Treasurer in the Colony, and again prominent in the same good work, at Nuwera Elia, for a congregation of weaver Christians, who fled hither from persecution in India, about fifty years since, and were settled here by a grant of land from the Dutch Government. This little community, consisting of about sixty or seventy adults, still live together in their own village, pursuing still their own proper calling, with their own little church in the midst of the village, in the only pretty spot, almost, I have seen since I left Colombo. Since they have been regularly visited by your good and unwearied Missionary, and have now a Catechist resident amongst them, whom, with a grant from Government of £2 5s. per month to aid £1 15s. from your Society, I have lately stationed here, a very great improvement is visible, and they willingly attend a catechetical school twice every week in the church, on Wednesdays and Fridays. All this I gladly witnessed on the following day. We had the evening service on Monday, and not less than twenty adults, and as many children, stood up to answer questions in the Catechism in Tamil, after the second Lesson. Among them I rejoiced to see the 'Headman' of the village. I addressed them in encouragement, and subsequently, having left the church, I rebuked two or three heads of families, who had opposed the Catechist in his duties at first, and assured them that I should allow no Christian privilege of Baptism or Burial to those who continued now to live in sin, or would not show at least a willingness to learn and practice the good which God, in blessing to them and their children, had placed within their reach. I afterwards visited with the Headman their humble village, inspected their simple work and rudely constructed looms, which, however clumsy they would seem to a Manchester manufacturer, enable the industrious workman to earn from 3s. to 5s. a day by his labor, while the rate of Cooly wages is 6d. The only two survivors of the original settlers were presented to me, and with less of native grace than adulation, prostrated themselves before me. The Catechist I believe to be a very worthy man, and under the guidance of your Missionary, will, I hope, do much real good among them. By a good choice of effective, trained native Catechists, one at each station, the influence of a single Missionary, whose heart is really in his work, may be extended over a considerable range.

Western Australia.—*Decay of the Native Population.*—"The native population is yearly disappearing; and I feel convinced, from personal observation, that the fine tribe which, twelve years ago, could muster 300 fighting men in an hour's notice, will not be able, in the next generation, to furnish hewers of wood and drawers of water for the few European families which remain in the settlement.

"To me it was exceedingly painful to leave without being able to effect anything for the natives. They repeatedly surrounded me, while walking in the neighborhood, and with much earnestness inquired, 'What time you make native school? boy and girl plenty go.' They had heard of our Native School at Fremantle, and felt jealous that *they* too had not a similar opportunity of making *their* sons and daughters 'all the same as white people.' And when I informed them that I had no means to establish a native school there, several of the boys volunteered to go with me to the Fremantle school. This was an extraordinary instance of confidence in European protection; for the individual who ventures far beyond the boundaries of his tribe, is deemed by his friends a dead man. However, I had no means of maintaining an additional pupil at Fremantle, and it grieved my heart to be obliged to say nay."—*Rev. G. King, Missionary.*

## Domestic Intelligence.

Massachusetts.—*Organization of a new Parish.*—We are happy to learn that a new parish has been recently organized, with promising auspices, in the enterprising and growing town of Medford, under the name of Grace Church. The Rev. D. G. Haskins is now officiating there, and we trust that the Divine blessing may so attend the labors of his ministry, that he will be instrumental in building up a large parish, where multitudes may be born into the kingdom of God.—*Christian Witness.*

Connecticut.—On the Festival of St. Matthias, (Thursday, 24th ult.,) the Bishop of Connecticut held an ordination in St. John's Church, Hartford. The Sermon was preached by the Rev. Dr. Croswell, of New Haven, from 1 Timothy iii. 10. "And let these also first be proved," &c. The Bishop then admitted to the Holy Order of Deacons, Mr. Timothy Wilcoxon, and the Holy Communion was celebrated by the Rev. Dr. Croswell, who officiated at the Bishop's request. The Rev. Abel Nichols, and the Rector of St. John's, also took part in the services.—*Calendar.*

Maryland.—*Confirmations.*—On the morning of Sexagesima Sunday, in Mt. Calvary Church, Baltimore, the Bishop preached, confirmed eleven persons, and administered the Lord's Supper.

In the afternoon of the same day, in the temporary chapel of St. Mark's Church, Baltimore, the Bishop preached and confirmed three persons.—*Ch. Times.*

*Comparative Increase of the Church and Popery.*—The Church Times gives the following statistics on this point:

1837—Romish Church in the Archdiocese of Baltimore contained 69 churches, 74 clergymen, 3 Theological Seminaries, 3 colleges for young men, and 8 academies for girls.

1848—It contained 84 churches, 80 clergymen, 3 seminaries, 4 colleges, 7 female seminaries.

*Episcopal Church.*

1840—Churches not stated; 72 clergymen; Colleges, or schools for boys and young men, none; for girls, none.

1848—29 churches added; 117 clergymen; *one* college and *five* schools for boys and young men; for girls, *four;* added.

The statistics are taken from the Documents of the Romish Church and from our Convention Journal. It is not certain that there are not more schools established in our Church, the statement as to their increase being taken from memory. It will be seen that in eight years our increase has exceeded that of eleven years in the Romish Church.

Virginia.—At a meeting of the Standing Committee of this Diocese on the 28th of October, 1847, Patrick Gibson Roberts was recommended to the Bishop as a candidate for Orders.

At a meeting of the same Committee on the 29th of January last, Mr. John Campbell White was recommended as a candidate for Orders.

At a meeting of the same Committee held on the 26th ult., Messrs. Joseph H. Terry, Edward C. Drew, Charles McK. Callaway, and Lewis P. Clover, were recommended as candidates for Orders.—*Southern Churchman.*

Tennessee.—On the sixth Sunday after the Epiphany, the Rt. Rev. Bishop Otey admitted to the holy order of the Priesthood, in St. John's Church, Ashwood, the Rev John A. Harrison, Deacon, and minister of the parish. Morning Prayer was said by the Rev. John Noble, who also presented the candidate, and the sermon was preached by the Rev. E. H. Cressey, of the Diocese of Missouri.—*Banner of the Cross.*

Louisiana.—On Sunday, 3d inst, at St. John's Church, Thibadeaux, Mr. Clark, late a minister of the Methodist denomination, and Wm. J Lynd, lately an Instructor at St. Timothy's Hall, in this diocese, were admitted to the holy order of Deacons, by the Right Rev. the Bishop of Louisiana.—*Church Times.*

For the Churchman.

### AGENTS' SALARIES.

*Mr. Editor,*—Your correspondent C., in the last Churchman, tells us, that in the year 1846, the expenses for secretaries, agents, &c., &c., *of our* Missionary Societies, was less than the Societies of dissenters;—and that, therefore, it is best "to talk" no more about it. I will simply state how the facts were in 1847, if the Treasurer's Report be correct.

"DOMESTIC MISSIONS."

| | |
|---|---|
| *Salary* of Secretary and General Agent, | $1554 15 |
| do. Assistant Sec'y 750, additional 50, | 800 00 |
| *Travelling expenses* of Sec. and Gen. Agent, | 202 36 |
| Salary of special agent, | 112 50 |
| Travelling expenses, | 36 00 |
| Rent, fuel, stationery, light, porter, &c., &c., | 421 42 |
| | $1572 28 |

| | |
|---|---|
| Thus it seems the Domestic Secretary, beside his rent and fuel and porter, wages and travelling expenses of himself and agents, and his assistant, and (additional) received | $1554 15 |
| To this add the above for his aids, | 1572 28 |
| | $3126 43 |

Making a total expenditure for *this* Agent's department of $3126 43—the whole amount of receipts was $25,075 42. This is a deduction of between twelve and thirteen per cent. to support the *Domestic* Agent and his office.

"FOREIGN MISSIONS."

| | |
|---|---|
| To paid salaries of Agent, | $1350 00 |
| Travelling expenses of do. | 327 00 |
| Secretary and Gen. Agent on account, | 1861 85 |
| Assistant Secretary, | 750 00 |
| Travelling expenses of Secretary, | 59 46 |
| Rent of room, postage, fuel, stationery, transportation and incidental expenses, | 850 04 |
| | 5198 35 |

| | |
|---|---|
| Thus it seems that the *Foreign* Secretary, beside *his* rent and fuel, and stationery and transportation, and *his* Agent and assistant, has received | 1861 85 |
| To this add the above for *his* aids, | 5198 35 |
| | $7060 20 |

Making a total expenditure for *this* Agent's Department of $7060 20, and the amount of receipts was $34,548 32—a deduction of about 15 per cent! for this Agent and his office.

Now, Mr. Editor, I am glad your correspondent has called the attention of the Church to this subject. It presents some remarkable results.

The salary of the *Domestic* Agent was, for the last year, (all expenses paid by the Society,) $1554 15. The Bishops received from $300 to $700—and the Missionaries from $100 to $300 each.

This *Agent's Assistant* received as much as any one Bishop. Would it not be well for some of those to propose an exchange for one quarter of a year or so with the *Agent?*

The *arduous* duties of the Foreign Secretary, to keep up a correspondence with Greece and China, and Africa, and Constantinople, and Texas, (for which he is allowed an Assistant at $750 per annum,) with $7060 per annum, or about *one-fifth* of all that is collected. If this office be at all necessary, is it not unreasonable that he who holds it should receive such a great share of the fund *sacredly appropriated to spread the Gospel among the heathen.*

If such salaries are necessary to support those Agents, residing in New York city, I think that contributors should designate what proportion of their contributions should go towards *their* pay, and what to the Missionary purposes of the Societies.

Perhaps, as this subject is now open, some one will do it more justice than your present correspondent is able to do. Z.

### Clerical Changes.

The Rev. Ethan Allen has been received into the Diocese of Maryland, by Letters Dimissory, from the Right Reverend the Bishop of Alabama, and has received and accepted a call to the Rectorship of St. John's Church (in the Valley,) Baltimore county.

*Correction.*—The Rev. J. J. Nicholson is erroneously set down in the "Church Almanac," as at Mt. Savage. His Post office is, as given in Sword's Almanac, Princess Anne, Somerset county, where he is Rector of Somerset Parish, Baltimore, Md. The other direction originated in a mistake.

The Rev. Joseph T. Phillips has been received on Letters Dimissory from the Diocese of Vermont into that of New Jersey, and is the minister of St. Peter's Church, Spotswood.

### Married.

On Tuesday, February 29th, at the house of her father, in Williamsburgh, L. I., by the Rev. Moses Marcus, B. D., Rector of the Church of St. George the Martyr, Miss Sophia, eldest daughter of John Cook, Esq., Counsellor at Law, to Mr. Mason B., youngest son of Gabriel Coit, Esq., of 185 Henry street, New York.

On Wednesday evening, March 1st, at St. George's Church, by the Rev. Dr. Tyng, John Henry Morris, to Charlotte Amelia, eldest daughter of Abraham Brown, Esq., all of this city.

### Died.

At Catskill, on the 25th ult, in the true faith of God's holy name, Mrs. Margaret Ann Jackson, wife of Mr. Joseph Jackson, in the 54th year of her age.

Born and married at Pontefract, in Yorkshire, England, the deceased with her family came to America, and settled in Catskill in 1831. From her youth, Mrs. Jackson was a devoted member of the Episcopal Church: She has left a large family and many friends to lament her loss.

### To Correspondents.

"Search," "Starch," "T.," and "R——n," are received, and will appear in our next.

## Notices.

☞ The Rev. Dr. Tyng will preach a sermon to-morrow evening, in St. George's Church, Beekman street. Service to commence at half-past 7 o'clock. A collection will be taken up to aid the Association for the Relief of Respectable Aged Indigent Females.

New York, March 11, 1848.

*P. E. Church Missionary Society for Seamen in the City and Port of New York.*—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Monday evening next, 13th inst., at half-past 7 o'clock.

Thos. P. Cummings, Rec. Sec'y.

New York, March 11, 1848.

EPISCOPAL MISSION TO SAILORS IN THIS CITY.

A number of ladies favorable to this cause intend holding a fair, immediately after Easter, the proceeds of which are to be presented to the *P. E. Church Missionary Society for Seamen,* to aid in relieving them from their present indebtedness.

Any donations for this purpose will be thankfully received by Mrs. Haight, at No. 25 East 14th street, one door west of Union Square; or at Cromwell, Haight & Co., 68 Maiden Lane; Mr. George C. Morgan, 44 Pike street; Mrs. Forbes, 6 Abingdon Square; Mr. Charles Ely, 201 Washington street, Brooklyn.

Due notice will be given when and where the Fair will be held. January 29—13w

ST. PAUL'S COLLEGE,
College Point.

The next term of this Institution will commence on the 1st of March. Pupils are admitted into the Primary Department at the age of ten years—and into the collegiate classes whensoever they posses the requisite qualifications of learning. Application to be made to J. G. Barton, Rector. Feb. 19.—6t

CHURCH OF THE HOLY APOSTLES,
Corner of 28th street and 9th Avenue.
Rev. Robert S. Howland, Rector.

This Church is now opened for Divine Service every Sunday at 10 1-2, A. M., 3 1-2, and 7 1-2, P. M.

The collection on Sunday evening will be appropriated to the Building Fund.

During Lent there will be daily prayers at 9, A. M., and prayers with a Lecture every Friday evening, at 7 1-2, P. M.

A committee of the Vestry will be in attendadce at the church every Wednesday and Saturday, from 4 to 5 P. M. Applications may be made at other times, to

C. D. Varley, M D., cor. 23d st, and 9th Av.
Walter Rome, Manhattan Gas Works, 18th street, near 10th Avenue.

New York, March 11, 1848.

The Rev. Jonathan M. Wainwright, D.D., Assistant Minister of Trinity Church, will preach in the Church of the Epiphany, 130 Stanton street, on Sunday evening, March 12.

Divine Service will commence at half-past 7 o'clock.

New York, March 11, 1848.

☞ The Church of the Ascension—St. Thomas's, St. Bartholomew's, and St. Mark's, will be open alternately for Divine Service and a Sermon on every Sunday evening until further notice.

## Acknowledgments.

*Foreign Missions.*—Since his report of Feb. 29th, the Treasurer acknowledges the receipt of the following amounts:—

Through H Seymour Esq, W N Y, Trinity ch, Geneva, for Africa 25, 75; Grace, Rochester, Africa, 8 75; do, Constantinople, 8 75; Zion ch, Rome, Constantinople, 4; St James, Batavia, for do, 18 82; St Paul's, Stafford, for do, 6; St Paul's, Oxford, Africa and China, 12 50; Grace ch, Lockport, China, 1; St John's, Ithaca, 1; Trinity, Geneva, 1 25; St Andrew's, New Berlin, 9; Grace, Utica, 18; St John's, Mount Morris, 15; St Mark's, Le Roy, 14; St Peter's, Dansville, 6; St John's, Sodus, 4; Trinity, Utica, 5 40; a friend, by hands of Bishop De Lancy, 5—138 97; Christ ch, Plymouth, Mass, 8; St Paul's, Colnmbus, Miss, additional, 15; Ladies African Lociety, Savannah, Ga, for general purposes, 50; do, for education of 4 children, Africa, 80—130; Christ ch, Green Bay, Wis. T, China, 3; St George's, Hempstead, L I, 5 76; through E Wilcox Esq, Philad: S S, St Andrew's ch, Phila, China, 40; St Peter's, do, for Constantinople, 100; collections by Rev W M Jackson in Meade Parish, Va, 39 70; Mrs C S I, Bangor ch, Africa, 20; Miss Sarah R Moore, 5; M I S, through Banner of Cross, Constantinople half, 2 50; S S, Immanual ch, Holmesbury, for China, 2 88—220 08; St John's ch, Hartford, Conn, for Constantinople, 58; T K, New York, Africa and China, 10; Trinity ch, Columbus, Ga, Epiphany collections, 50; Rev H D Cairns Rector, for Constantinople; do, from a member of the Ladies Working Society, for bishop Southgate, 20; E R, Cooperstown, N Y, 5; Rev Henry M Denison, collections at Brandon ch, Martins Brandon parish, Prince George co, Va, 104 72; through Henry Tuscatt Esq, Charleston, S C, Zion ch, Waterel, Richland Dist, Africa, 16; ch at Edisto, for Africa, 1250; Rev B C Webb and his Mission, for edu. of a boy in Africa 23; a gentleman of Sumter, 10—61 60; Christ ch, Belleville, N J; Misses Rutherford, for China, 100; Mrs Prescott, of Salem, N J, half, 25. Total, 940 13.

J. SMYTH ROGERS, Treasurer, 281 Broadway.

New-York, March 7, 1848.

*Domestic Missions.*—Since his acknowledgment of the 22d ult., the Treasurer has received the following contributions:

From St Peter's parish, Talbot co, Md, 5; St Peter's ch, Drewsville, N H, half, 2 50; offerings collected on various occasions of administering the holy communion, by the Rev J McCarty, Chaplain U S Army, City of Mexico, for Domestic missions, per Lieut Kirkham, 92 78; through Charles Seymour, Treasurer Diocese of W N Y, St Mark's, Penn Yan, 4; St John's, Buffalo, 28; St Stephen's, Perryville, 2; St John's, Clyde, 5; Christ ch, Lockport, 6; Zion ch, East Bloomfield, 6 48; Zion ch, Greene, 4; Mrs G Tompkins, 5; Ladies' Sewing Society, Christ ch, Binghampton, 5; Trinity ch, Buffalo, 5; Grace ch, Utica, 41; St Stephen's, New Hartford, 5; Grace ch, Lyons, 7; St James's, Batavia, 8 76, anonymous, 2; Christ ch, Binghampton, 9; Christ ch, Manlius, 2 50; Ch at Wayne, 4; at Elmira, 3; Trinity ch, Utica, 2; Grace ch, Rochester, 17 50; a friend, by Bishop DeLancey, 10—182 24; St Paul's, Glen Cove, L I, 4; a friend to missions, per Mr Dana, 3 50; anonymous, left at the Mission Rooms by a lady, 6; from the Juvenile Sewing Society of St James's church, Painsville, Ohio, 4 83; St Paul's, Cincinnati, Ohio, 2 05; St George's, Hempstead, L I, 10 79; anonymous, St Peter's, Baltimore, Md, half, 5; offerings of a clerk, 10; T E Wilcox, R A in Pa, St Peter's, Phil, 110; St Luke's, 212 25; St Matthew's, Pike, Bradford co, 4 25; M I T, through the Rrnner, 2 50; St Luke's, Germantown, 80—409;—Through J K Sass, R A in S C, Shelden ch, advent coll, for Miss in China, 70; Prince Frederick, 50; All Saints, Waccamaw, for the West, 27; a gentleman of Sumter district, 10; Prince George's, Winyaw, 5; St Paul's, Charleston, for the West, 69 87; Indians, 2 75; a member of St Philip's, Charleston, 25; two ladies of do. 5; a friend, in a note to the secretary, 5—269 62; Mrs Prescott, of Salem, N J, for the West, half, 25. Total, 1032, 31.

THOMAS N. STANFORD, Treasurer, 139 Broadway.

New York, March 7, 1848.

THE POOR.

*Free Church of the Holy Evangelists.*—The subscriber gratefully acknowledges the receipt of the following donation for the poor:

From G, a few garments.

Benj. Evans, 172 Broome street.

Further donations are much needed, they are respectfully asked—and will be thankfully received if left either with Messrs. Stanford & Swords, 139 Broadway; or 172 Broome street. February 29, 1848.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From S C, 20; By Messrs Stanford & Swords, from A, 5; from S, 20; a member of St Bartholomew's ch, 5.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford and Swords, 139 Broadway; or at 77 2d Avenue.

Lot Jones, 77 2d Avenue.

New York, March 7, 1848.

*New York Bible and Common Prayer Book Society.*—The Treasurer acknowledges the receipt of the following sums, viz:

Collection in Christ ch, Poughkeepsie, Rev Samuel Buel, rector, 33 94; Floyd Smith, jr, annual, 2; St Thomas's ch, Rev Dr Whitehouse, 50. Total amount, $85 94.

Donations and subscriptions thankfully received by Thomas C Butler, Treasurer and Agent, At the Depository, 20 John street.

New York, March 7, 1848.

*Protestant Episcopal Tract Society.*—The Treasurer acknowledges the receipt of the following sums, viz:—

Collection in St John's chapel, Rev J M Wainwright, D D, 91 93; A R Cushman, 1; Thos M Beare, 1; Lispenard Stewart, 3—annual—5; St Thomas's ch, Rev Dr Whitehouse, 20. Total amount, $116 93.

Donations and subscriptions thankfully received by Thomas C. Butler, Treasurer and Agent, At the Depository, 20 John street.

New York, March 7, 1848.

*Missionary Committee of the Diocese of New York.*—The Treasurer has received since his report of 29th ult., the following contributions, viz:—

From Mrs Pintard, Fort Hamilton, 50 cts; St John's ch, Monticello, Rev E K Fowler, 3; Christ ch, Poughkeepsie, Rev Samuel Buel, 33. Total amount, $36 50.

C. N. S. Rowland, Treasurer, 55 Water street.

March 7, 1848.

### Clergy of the Protestant Episcopal Church.

*In the City of New York and Vicinity.*

The following list is as accurate as information received at the office will allow.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin-st.
Abercrombie, Rev. Richard M., Carmanville, opposite Trinity Cemetary.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 98 Second Avenue.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth Avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Blake, Rev. John, Chaplain U. S. Navy, 11 Barclay st.
Brown, Rev. John W., 150 Fulton street, and Astoria, Long Island.
Carter, Rev. Lawson, 24th street, near Lexington Avenue.
Carter, Rev. Timothy J., 24th street, near Lexington Avenue.
Clapp, Rev. Caleb, Sixth street, 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel.
Cook, Rev. Thomas, 276 Houston street.
Cox, Rev. Richard, 14 Mott street.
Crummell, Rev. Alexander, 271 Mott street.
DeKoven, Rev. Henry, 69 Irving Place.
Duffie, Rev. Cornelius R., 174 Twenty-first street.
Eigenbrodt, Rev. Wm. E., 53 Amity street.
Evans, Rev. Benjamin, 172 Broome street.
Evans, Rev. Samuel J., 101 Mercer street.
Fitch, Rev. Augustus, 15 Stuyvesant street.
Forbes, D.D., Rev. John M., 477 Hudson street.
Frazer, Rev. Alexander, 18 North Moore street.
Grigg, Rev. John, 94 Green street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 266 Tenth street.
Halsey, Rev. Charles H., 281 Broadway.
Harison, Rev. William H., 32 Clinton Place.
Hart, Rev. A. Bloomer, 5 Mercer street.
Harwood, Rev Edwin, Fifth Avenue and 179th street.
Henry, D.D., Rev. Caleb S., 146 Macdougal street.
Higbee, D.D., Rev. Edward Y.
Houghton, Rev. George H., 110 West Twentieth street.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 117 Madison street.
Huddart, Rev. R. Townsend, 22 East 14th street.
Irving, Rev. Pierre P., 281 Broadway.
Jackson, Rev. Charles D., 20 John street, and Rossville, S. I.
Jelliff, Rev. Hiram, corner of 31st street, and 1st Avenue.
Jones, Rev. Lot, 77 Second Avenue.
Leonard, Rev. Alexander, S., 14th street, near 9th Avenue.
Loutrel, Rev. Alfred M., 576 Broome street.
Little, Rev. Charles S., 224 3d Avenue.
Marcus, Rev. Moses, 15 West 24th street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge street.
Morris, Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. Wm. A., 110 West Twentieth street.
Nichols, Rev. Edwin A., 528 Hudson street.
Ogilby, D.D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 33 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway, corner of Pike street.
Parker, Rev. Samuel P., 6 Amity Place.
Parks, Rev. Martin P., 24 Vesey street.
Peck, Rev. Isaac, 558 Houston street.
Peters, Rev. Thomas M'C., 6 mile stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth street.
Preston, Rev. Thomas S., 64 Eleventh street.
Price, D.D., Rev. Joseph Henry, 62 Second Avenue.
Richmond, Rev. William, Bloomingdale.
Schroeder, D.D., Rev. John F., 3 St. Clement's Place.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shimeall, Rev. Richard C., 12 Tenth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Slack, Rev. George N., 82 Frankfort street.
Southard, Rev. Samuel L., 26th street, near Lexington Avenue.
Spencer, Rev. Jesse A., 208 Wooster street.
Sweetzer, Rev. Henry W.
Taylor, D.D., Rev. Thomas H., 70 Second Avenue.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth street.
Tyng, D.D., Rev. Stephen H., Sixteenth street.
Verren, Rev. Antoine, 99 Franklin street.
Wainwright, D.D., Rev Jonathan M., 10 Hubert street.
Walton, Rev. William, 2 Abingdon Square.
Ward, Rev. Henry D., 64 East Twenty-fourth street.
Weston, Rev. Sulllvan H., 101 Chamber street.
Whitehouse, D.D., Rev. Henry J., 120 Eleventh st.
Williamson, Rev. Charles H., 68 Duane street.
Wilson, D.D., LL.D., Rev. Bird, Theological Seminary, Chelsea Square.

BROOKLYN.

Beare, Rev. Henry M., Atlantic, corner of Powers st.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Washington Avenue, near Fulton Avenue.
Fish, Rev. John F., Willow, corner of Pine Apple street.
Gardiner, Rev. Charles Huntington, 30 Johnson street.
Guion, Rev. Thomas T., Clason Avenue, near Myrtle Avenue.
Johnson, Rev. Daniel V. M., 18 Tompkins Place.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, D.D., Rev. Samuel R., 49 Myrtle Avenue.
Lewis, D.D., Rev. William H., Parsonage, rear of Church of Holy Trinity.
Magee, Rev. Edward, Hicks near Sackett street.
Noble, Rev. Ridsey G., 30 Clinton street.
Staunton, Rev. William, 109 Pacific street.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court street, between Schermerhorn and Livingston street.

WILLIAMSBURGH.

Fash, Rev. George W., Tenth street, corner of South Second street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South Eighth street.

JERSEY CITY, N. J.

Aldis, Rev. Charles.
Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev Albert C., Grand street.

## Calendar.

MARCH.

12. First Sunday in Lent.
15. Ember Day.
17. Ember Day.
18. Ember Day.
19. Second Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
26. Third Sunday in Lent.


## Advertisements.

IMPORTATION OF EUROPEAN BOOKS.—D. APPLETON & CO., No. 200 Broadway, New York, and 16 Little Britain, London, respectfully inform Literary and Professional gentlemen, that they still continue the branch of their house in London, No. 16 Little Britain, as established in 1830, and they invite the attention of the friends of Literature to the important advantages the Establishment affords for the importation of Books specially ordered. Among the great variety of Publications abroad, comparatively few are for sale in this country. A great inconvenience is therefore obviated by this arrangement, as any person may leave his order for any particular work, and, by the rapid communication of steamers, the Book is at hand in a few weeks.

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JUST PUBLISHED.
THE LENTEN FAST,
By the Rev. W. Ingraham Kip, D. D.
Third Edition.

It is only necessary to say, that on the publication of the first edition of this work, the Bishop of Maryland issued a pastoral letter to the clergy of his diocese recommending them to promote its circulation.

For sale by the Publishers,
E. H. PEASE & CO., 82 State st., Albany.
And by all the Church Booksellers.

March 11—3t

BISHOP GRISWOLD'S LIFE.
Price Reduced.

MEMOIR of the Life of the late Rt. Rev. A. V. Griswold, D.D., Presiding Bishop of the Church in the United States, by the Rev. J. S. Stone, D.D., with Portrait. Reduced from $3 to $2, for sale by

March 4. STANFORD & SWORDS.

A TEACHER WANTED, IMMEDIATELY, TO ASsist in a School connected with a country Parish. He must be able to teach Mathematics, especially, and also Latin, and the English Branches. A Candidate for orders would be preferred, but the application of others will not be refused. Address C., Churchman office, 12 John st., N. Y. 3t

March 11, 1848.

FOR SALE.

ONE of the best PEWS in the Church of the Ascension No. 61, Middle Aisle, about half way up. Apply to G. W. Burnham, 40 Clinton Place; or to the Sexton. March 4—3t

BOOK AND FANCY JOB PRINTING neatly executed at this office.

## Poetry.

From Keble's Lyra Innocentium.

### CONFESSION.

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."

Didst thou not hear how soft the day-wind sighed,
How from afar that sweeping breath it drew,
Waved the light rustling branches far and wide,
Then died away, then rose and moaned anew?

Sure if aright our morning prayers were said,
We in those tones the Almighty's unseen walk
Shall hear, nor vainly shun the Presence dread,
Which comes in mercy with our souls to talk.

"Where art thou, child of earth?" He seems to say,
"Why hide so deep from Love's all-seeing eye?"—
"I heard and feared, for I have sinned to-day."—
"What? know'st thou not the Almighty One was by?

"Think'st thou to lurk in yonder wavering boughs,
Where even these earthly sunbeams glide and steal.
Nay, speed thee forth while yet high grace allows,
Lay bare thy wounds to Him who waits to heal.

"They only rankle in th' unwholesome shade;
But sun and air have soothing power, and He
Yearns to forgive, when hearts are lowly laid.
Even now behold His robe prepared for thee.

"These fluttering leaves the more unveil thy shame.
Fall humbly down, and hide thine eyes in dust:
He will upraise thee, for His own great Name,
His penance garb will make and show thee just."

## Ecclesiastical.

From the Journal of the General Convention.

### REPORT ON THE STATE OF THE CHURCH.

RHODE ISLAND.—Since the last Report to the General Convention, the Diocese of Rhode Island has continued to enjoy the Divine blessing. Nothing has occurred to interrupt the prosperity of the Church; and, while accessions to her communion have not been extraordinarily large, her progress has been steady and firm, and the increase of her numbers, and the extension of her influence, have been highly encouraging. In the course of the trials to which her members, in common with those other Dioceses, have been exposed, by the combined and unceasing attacks upon her principles and practices, which have characterized the last few years, and especially the last three years, the attachment of her members to "the old paths," has been strengthened, and their devotion to her interests made more earnest. We may safely say, that the Christian unity and religious activity and missionary zeal of the members of the Church in Rhode Island, will not suffer, in proportion to their numbers, by a comparison with those of perhaps any other portion of the Church.

The desire for the establishment of a Diocesan School, referred to in the last Triennial Report, is still cherished; and, although the measures for effecting this object have not yet been consummated, it is hoped that they soon may be consummated.

The Church Depository continues in prosperous operation.

At the last Diocesan Convention, a "Board of Commissioners for the building of Churches" was organized under a new and special Canon. Measures were also adopted for the establishment of a permanent fund for the relief of infirm and superannuated Clergymen, and of the widows and children of deceased Clergymen.

The Missionary Convocation, which is the organized Board of Missions constituted by the Convention, is still the instrument of great good, both in securing the stability of the existing parishes, and in originating new parishes. The Bishop of the Diocese has made it a constant practice to meet the Clergy at these monthly meetings, and to co-operate with them in their ministerial labors, taking a part in the devotions and teachings of the Sanctuary, and presiding at the business sessions. The influence of such frequent opportunities of association, acquaintance, and improvement, is most important and salutary upon both the Clergy and the parishes.

The present number of Parishes is twenty-six; of Clergy, twenty-seven.

During the last three years, one hundred and forty-five adults, and five hundred and seventy-three infants, have been Baptized.

Two hundred and seventy persons have been Confirmed.

Two hundred and twenty-three Marriages, and five hundred and seventeen Burials, have been solemnized.

In the Sunday Schools there are two thousand Catechumens, and two hundred and seventy-five Catechists.

There are two thousand three hundred and forty-eight Communicants: nine Deacons and nine Priests have been ordained.

There are seven Candidates for Holy Orders.

Five Churches have been consecrated, and two new Churches are now in progress of erection. One of those already consecrated, is Grace Church, Providence. This noble edifice is one which the whole Diocese may well regard as an occasion of congratulation, being, beyond question, the most tasteful and impressive Church in New-England, and equalled, indeed, by very few in the United States. It is an honor to the enterprising members of that parish, and to the architectural skill of its talented architect, Richard Upjohn, Esq.

In this spacious Church, it should be stated, provision has been made for a large number of *free sittings*. The plan of combining the *free*-Church system with the ordinary system, by securing in all Churches a certain number of free pews, in connection with an appropriate number of pews to be rented, or taxed sufficient for the full expenses of the parish, was presented by the Diocesan, in his last Annual Address, and its principles and advantages were clearly exhibited in contrast with other plans. At the close of his argument, he announces the fact, above referred to, in the following terms. The importance of the subject warrants their insertion in this Report. "I am happy," he says, "to inform you, that this plan has been adopted by Grace Church in this city. With eight thousand dollars contributed by liberal friends of religion and the Church, forty-two pews have been purchased of the Corporation, in which, upward of two hundred of our less favored brethren, of the present, and all future generations, may enjoy the benefit of public worship and the preaching of the Gospel, 'without money and without price.' I have deemed it proper to announce a fact, so important and interesting to this parish and this Diocese, in the present Address, in the hope that it may attract the attention of our Church at large, and be deemed worthy of imitation in other parishes and in other Dioceses."

It may be added, that in all the new Churches of this Diocese, there have been a sincere, and, so far, successful, desire and effort to observe the proprieties of an improved and cultivated architectural taste, while it has been equally a stringent rule, not to allow the new Churches to become at all embarrassed with debt. Most of the new Churches, too, are secured by deed to the Convention in trust forever.

It is but right, furthermore, to acknowledge, in this place, the very generous legacy of *four thousand and fifty dollars*, left by the late Samuel Larned, Esq., of Providence, in the hands of the Bishop, to be appropriated to the erection of not less than three new Churches in the Diocese.

At the last Annual Convention, a new Constitution and Canons were adopted.

There have been paid to the General Board of Missions—to the Domestic Committee, $1,831 63; and to the Foreign Committee, $6,940 58; the sum total of $8,772 21. Also, to Diocesan Missions, about $5,500 00; and to other benevolent purposes, liberal contributions have been made in full proportion to the charities of former periods. A large sum, besides, has been expended in the building and repairing of Churches, and the extinguishment of old Church debts.

It is proper to state particularly in reference to the parish of St. John's Church, Providence, that this parish is furnishing the entire support of *three* Foreign Missionaries, *two* in China and *one* in Africa.

CONNECTICUT.—The Diocese of Connecticut has continued to enjoy such tokens of Divine blessing as have often before been recorded in these Triennial Reports of its progress. Tranquillity and concord, with a large measure of worldly prosperity, have afforded it opportunities of increase, and occasion for unbounded gratitude.

Ten new parishes have been organized and admitted into union with the Diocese; and the present number is one hundred and five.

Eleven Churches have been consecrated, and several are now in progress; among which are some of large dimensions, and of costly and firm structure.

Ninety Clergymen were entitled to seats in the last Annual Convention, and thirteen others, who were not entitled to seats, were connected with the Diocese; so that the whole number was one hundred and three.

Twenty-nine persons had been admitted to the Holy Order of Deacons, and twenty-two to that of Priests.

One Clergyman had been displaced from the Ministry, for causes not affecting his moral character, and one for immorality.

Four Clergymen had died.

There were twenty-four candidates for Holy Orders.

The Parochial Reports to the Diocesan Convention, which did not embrace the entire number of parishes, gave the following results:

Families, six thousand three hundred and sixty-seven.

Communicants, seven thousand eight hundred and three.

Baptisms, two thousand four hundred and two; of which one thousand nine hundred and fifty-nine were of infants, and four hundred and forty-three of adult persons.

Confirmations, one thousand two hundred and ninety-seven.

Marriages, eight hundred and fifty-eight.

Funerals, one thousand six hundred and fifty-six.

Sunday Schools—Teachers, five hundred and fifty-seven; Catechumens, three thousand nine hundred and eighty-two.

Missionary Charitable Contributions, $35,793 62.

Several of these heads exhibit smaller numbers than those of the three preceding years. It is not believed, however, that they indicate any fluctuation, or decline, beyond what has been witnessed throughout our Church and country.

The present number of vacant parishes is certainly not more than two; and there are only eight Clergymen whose pastoral charge is not confined to a single parish.

The contributions of the Diocese to the Domestic and Foreign Missions of the Church, have been less diminished than those of any others of the larger Dioceses.

Trinity College, at Hartford, the Episcopal Academy, at Cheshire, and several Seminaries under the charge of respectable Clergymen, continue to render efficient service in the work of intellectual and religious education.

(To be continued.)

From the "Spirit of Missions," for March.

BENEFICIARIES IN MISSION SCHOOLS.—The attention of the Clergy, and of Superintendents of Sunday Schools, is particularly drawn to that portion of the Rev. Mr. Payne's letter in this number, which relates to this subject; and the editors of the journals of the Church, will confer a favor by inserting it at length in their several papers. Its sentiments are in entire harmony with those heretofore expressed in the pages of the Spirit of Missions, and meet with the cordial concurrence of the Foreign Committee. At their last meeting, they passed the following resolution, viz:

"*Resolved*, That the Secretary be instructed to publish extracts from the letter of the Rev. Mr. Payne, on the subject of the Support of Beneficiaries in the Mission Schools of Western Africa; and to recommend to the patrons of such Beneficiaries to continue their support of the schools, without the designation of particular names."

THE PRESENT BENEFICIARY SYSTEM.

This is a subject on which there was nothing particularly said in your last; but we feel that we ought to declare to you the conviction of the Mission, that it works badly, and ought to be greatly modified or abandoned. All will agree, that it is an important matter to interest children connected with Christian congregations in the spread of the Gospel amongst the heathen; and the idea of doing this, by having their beneficiaries named from persons in whom they might feel particularly interested, was quite natural. Had, however, the difficulties which experience proves to be inseparably connected with this plan, been foreseen, its propriety might well have been questioned.

In order to keep alive the interest of children in the subjects of their benefactions, they must both receive constant intelligence from them, and intelligence suited to interest them. But think of two or three Missionaries, (having, as you think, work enough for twenty,) making regular reports to the patrons of some 100 or 150 children! and supposing they could do this impossible thing, would the information communicated be such as to keep alive the kind of interest felt?—They could not report that all or most of their scholars are very promising: likely soon to become Missionaries, &c., &c., to their people. On the contrary, if they must give a full account of things as they are, they must state that the majority are not promising; that those who are so, often cause them grief by their improper conduct; and still further, that many who for a time excited sanguine hopes, have actually withdrawn from under their influence and gone back to Heathenism. Now what must be the inevitable tendency of this state of things? Precisely what actual experience has developed, perplexity to your missionaries—distrust, discontent, and finally the withdrawal of their contributions by the friends of the Mission. Let me mention a few cases out of many in illustration.

When I was in the United States, a gentleman in the city of —— called on me to say, that he had induced his (Sunday school) class to undertake the support of a child, to bear a particular name, and desired me, immediately on my return to Africa, to select a suitable child, and to write to him, informing him when I had done so. I complied with his request. He soon replied, stating that his class was much interested, &c., &c. By the time this letter arrived, the child at first selected had been taken from school and another substituted. Of this I soon informed my correspondent. He wrote in reply, that he was sorry to say that the interest in his class had declined, but that he would still endeavor to support the new boy. I answered this letter, but have not since heard from him, nor is it likely that I shall again.

Another case: A lady in the same city informed me, some time since, that she had induced her class to assume the support of a child, and designating his name. I immediately appropriated the name, and replied to her letter by the first opportunity. By the next arrival at Cape Palmas, I received two letters from this individual, to the effect, that had not she heard from me just when she did, the amount pledged for the support of the African boy would have been appropriated to another object!

Another case: —— Church, —— as you know, for some time supported a large number of our scholars. Several of the names, from that Church, were appropriated to children in the school at this station. When in the United States, I visited the Sunday School of this church, and also preached to the congregation connected with it. I saw the superintendent and a number of the teachers of the Sunday School; communicated to them all the information I could; and since my return, have written to the superintendent of the Sunday School more than once. But notwithstanding all this, there was so much dissatisfaction, that the contributions have been withdrawn entirely from the Mission.

I might mention other examples of a similar kind. We have received letters making inquiries about boys once in the Mission, but now gone back to Heathenism; others asking for very particular information about some, who though yet with us, are anything but promising; and not a few informing us, that if something very satisfactory could not be heard speedily, contributions must be forthwith withdrawn, and more than implying that we were blameworthy for not doing impossibilities.

In view of such facts, we are unanimously of the opinion that a system, which depends so much upon sight for its success, should be discouraged. We would still have Sabbath Schools and children encouraged to give, but we would have them do so for the support of the Mission in general; or if this were deemed preferable, of a certain number of children, without naming them; and at least taught this much faith, that the Foreign Committee, appointed by the Church to receive their contributions, and the Missionaries whom they send out, will do their best to cause their contributions to accomplish the holy object for which they were given.

## Miscellaneous.

From Mrs. Postans's "Cutch, or Random Sketches," &c.

### HINDOO SACRIFICES.

News of the widow's intentions having spread, a great concourse of people, of both sexes, the women clad in their gala costumes, assembled round the pyre. In a short time after their arrival, the fated victim appeared, accompanied by the Brahmins, her relatives, and the body of the deceased. The spectators showered chaplets of mogree on her head, and greeted her appearance with laudable exclamations at her constancy and virtue. The women especially pressed forward to touch her garments—an act which is considered meritorious, and highly desirable for absolution and protection from the "evil eye."

The widow was a remarkably handsome woman, apparently about thirty, and most superbly attired. Her manner was marked by great apathy to all around her, and by a complete indifference to the preparations which for the first time met her eye. From this circumstance an impression was given, that she might be under the influence of opium; and, in conformity with the declared intention of the European officers present to interfere, should any coercive measures be adopted by the Brahmins, or relatives, two medical officers were requested to give their opinion on the subject. They both agreed that she was quite free from any influence calculated to induce torpor or intoxication.

Captain Burnes then addressed the woman, desiring to know whether the act she was about to perform, were voluntary or enforced, and assuring her, that, should she entertain the slightest reluctance to the fulfilment of her vow, he, on the part of the British government, would guaranty the protection of her life and property. Her answer was calm, heroic, and constant to her purpose: "I die of my own free will; give me back my husband, and I will consent to live; if I die not with him, the souls of seven husbands will condemn me!"

Ere the renewal of the horrid ceremonies of death were permitted, again the voice of mercy, of expostulation, and even of entreaty, was heard: but the trial was vain; and the cool and collected manner with which the woman still declared her determination unalterable, chilled and startled the most courageous. Physical pangs evidently excited no fears in her; her singular creed, the customs of her country, and her sense of conjugal duty, excluded from her mind the natural emotions of personal dread: and never did martyr to a true cause go to the stake with more constancy and firmness, than did this delicate and gentle woman prepare to become the victim of a deliberate sacrifice to the demoniacal tenets of her heathen creed. Accompanied by the officiating Brahmin, the widow walked seven times round the pyre, repeating the usual mantras, or prayers, strowing rice and coories on the ground, and sprinkling water from her hand over the bystanders, who believe this to be efficacious in preventing disease and in expiating committed sins. She then removed her jewels, and presented them to her relations, saying a few words to each with a calm soft smile of encouragement and hope. The Brahmins then presented her with a lighted torch; bearing which,

"Fresh as a flower just blown,
And warm with life her youthful pulses playing,"

she stepped through the fatal door, and sat within the pile! The body of her husband, wrapped in rich kinkaub, was then carried seven times round the pile, and finally laid across her knees.—Thorns and grass were piled over the door; and again it was insisted that free space should be left, as it was hoped the poor victim might yet relent, and rush from her fiery prison to the protection so freely offered. The command was readily obeyed; the strength of a child would have sufficed to burst the frail barrier which confined her, and a breathless pause succeeded; but the woman's constancy was faithful to the last. Not a sigh broke the death-like silence of the crowd, until a slight smoke, curling from the summit of the pyre, and then a tongue of flame, darting with bright and lightning-like rapidity into the clear blue sky, told us that the sacrifice was completed. Fearlessly had this courageous woman fired the pile, and not a groan had betrayed to us the moment when her spirit fled. At sight of the flame a fiendish shout of exultation rent the air; the tom-toms sounded; and the people clapped their hands with delight, as the evidence of their murderous work burst on their view; whilst the English spectators of this sad scene withdrew, bearing deep compassion in their hearts, to philosophize, as best they might, on a custom so fraught with horror, so incompatible with reason, and so revolting to human sympathy. The pile continued to burn for three hours; but, from its form, it is supposed that almost immediate suffocation must have terminated the sufferings of the unhappy victim.

The following is an excellent Essay by John Norris, whose transition style indicates the latter half of the Seventeenth Century. "There were giants in those days."

COURAGE.—Aristotle, in his Morals, begins the doctrine of virtues with Courage; which has found work for his interpreters to assign the reason of his method. But methinks there is no great need they should either study or differ much about it. For certainly, among all the virtues, this will justly challenge the precedency, and is the most cardinal and fundamental part of morality. This virtue is pre-required to the susception of all the rest. For the very entrance into the school of wisdom, and a virtuous course, is a state of discipline, difficulty, and hardship. And, therefore, it is a great piece of daring and boldness, to set up for a good man: Especially, if to the proper difficulties and agonies of a virtuous engagement, we add those calamities and straits it oftentimes exposes us to, through the malice and folly of the world. So that, as *Plato* writ upon his school, *Let none enter here that understands not Mathematics;* it may be set as a *Motto* upon the school of virtue, *Let none enter here that wants Courage.*

And as it is necessarily requisite to the susception of all other virtues, so it is their main support, guardian, and establishment. Without this, every other virtue is precarious, and lies at the mercy of every cross accident. Without this, let but a pistol be held to the breast, and the severest chastity will be frighted into compliance, the most heroic friendship into treachery, and the most ardent piety into renunciation of God and religion. There is nothing, among all the frailnesses and uncertainties of this sublunary world, so tottering and unstable as the virtue of a coward. He has that within him, that, upon occasion, will infallibly betray every virtue he has; and, to secure him from sin, you must keep him from temptation. This was the principle the devil went upon, in his encounter with *Job; Do but put forth thy hand,* (says he to God,) *and touch all that he hath, and he will curse thee to thy face.* He was right enough in the proposition, though mistaken in the application.

Having now seen the usefulness of this great virtue, it will be worth while to inquire a little into its nature. And that the rather, because it is not only variously and falsely apprehended by the many, but perhaps too confusedly, and darkly, delivered, even by moralists themselves.

That which, with the vulgar, passes for Courage, is certainly nothing else than stupidity, desperateness, or fool-hardiness; a brutish sort of knight-errantry, in seeking out needless encounters, and running into dangers without fear or wit; which is so far from having the fore-mentioned property of Courage, of being a guardian, and security of virtues, that it is in itself a sin.

But are we like to have a better account of it from the moralists? Why, they tell you, that it is a mediocrity, between fear and boldness: So *Aristotle* in his Ethics. But then, as for defining what this mediocrity is, (wherein the very point of the business lies,) you are as much to seek as ever.

Others perhaps will tell you, that it is a firmness of mind in sustaining evils, and undertaking dangers. But what it is, thus firmly to sustain, or undertake, an evil, or what evils are to be thus sustained, or undertaken, is the main thing which we want to be made acquainted with.

In order, therefore, to the settling the point in hand, I consider first, in general, that Courage has evil of pain for its object; which, in some circumstances, is to be chosen or submitted to.—Whence I form this general idea of Courage; that it is a firm and peremptory resolution of mind to choose evil of pain in right circumstances, or when it is truly eligible. This definition, I confess, runs in general terms, much like one of *Aristotle's*; but I intended it for no other.—Only it has this advantage above his, that it lays a foundation for one that is more particular.

For it is but here to subjoin when an evil is truly eligible, and the idea of Courage will be sufficiently determinate and express. Now to make a thing eligible, it is necessary that some way or other it appear good; evil being no way eligible under its own formality. And to make an evil put on the nature and appearance of good, two things are necessary. First, that it be a lesser evil than some other: And, secondly, that the choosing of it be a necessary medium for the preventing of that other. Then, and in no other case, is evil truly eligible; and, consequently, we shall not be mistaken in the idea of Courage, if we design it to be such a firm and constant disposition of mind, whereby a man is fixed and determined never to dread any evil, so far as to decline it, when the choosing it is the only remedy against a greater. And this is most eminently signalized in the case of martyrdom, when a man submits to the greatest evils of pain, to avoid that much greater one of sin. This is the very summit and perfection of Courage, that which an *Hannibal* and *Scipio* could never equal in their gallantry and feats of war. And I dare venture to pronounce, that he that would rather die, or part with any worldly interest than commit a sin, can never be a coward.

And here I cannot but take notice of a false notion of Honor and Courage, whereby the world has been generally abused; especially those men that make the highest pretensions to both. According to these men's measures of things, it is sufficient reason to post a man up for a coward, if he refuse a duel; and to merit a badge of honor from the Herald's office, if he accept it. These men would be ready to laugh at me, I know, as a lover of paradoxes, should I tell them that their characters must be quite transposed to make them true. And yet I cannot help it; so it falls out, that he who declines the duel, is indeed the man of Honor and Courage; and he who accepts it, is the coward. For he who declines it, despises the obloquy and scorn of the world, that he may approve himself to God and his own conscience, would rather be pointed and hissed at, than be damned; and so chooses a lesser evil to avoid a greater. But he that accepts the duel, so dreads the loss of his credit among those whose good opinion is of no value, that, to avoid it, he chooses to incur sin and damnation; and so chooses a greater evil to avoid a less. And if this be Courage, we must strike it out of the catalogue of Virtues; for nothing is so, that is not under the direction of prudence; much less what is down right folly, and the very exaltation of madness.

SCRIPTURE PROFANED.—Influenced, as we are, by that habitual reverence for the awfulness and sanctity of Holy Scripture which was instilled into our heart—in common with our fellow-Christians—from early childhood, we cannot refrain—we feel that it would be sinful to refrain—from earnestly recording the deep emotions of shame and aversion caused by reading—in the columns of a professedly Christian journal published in one of our provincial cities—the following miserable attempt at cleverness, with a sacrifice of every thing like respect for the BIBLE. The wretched paragraph, (we fearlessly call it by its proper name, though taken from the columns of an otherwise highly respectable newspaper) possesses not even the credit of originality. It is merely the second edition—in a somewhat less offensive form—of a foolish and wicked idea which had its birth in the United States; and—as we judge from a selection lately published in the *Church*,—was promptly rebuked and put down:

"A friend calls our attention to the following curious text in the book of Job, chap. 38, verse 35, which seems to point directly to the electric telegraph. The next thing will be to put a hook or bridle in the mouth of Leviathan. If horses can be broken in not to kick, and lions not to bite, we do not see why whales should not be broken in to dive:—

'Canst thou send lightnings that they may go and say unto thee, here we are?'"

The "friend" to whose services our cotemporary alludes, not only pointed out the passage, but likewise suggested, we presume, the commentary upon it. There can be no doubt as to the source whence his interpretation was derived; and we hope—for the mitigation of the offence which he has committed in appropriating it—that he borrowed and retailed it without pausing to consider the consequences of approving another man's nonsense and profaneness. We would give him a word of advice. Jocular applications or irreverent perversions of God's Word are certainly not worth plagiarizing. No Christian need think it an honor to be accounted the author of such productions.

If he has any more expositions of "curious texts," prepared after this plan, we should recommend him to deal with them, as the converted Ephesians did with their books of "curious arts,"—burn them. The fire—not the press—is their fitting destination. A simple, positive negation, that man is able to exercise the powers of the Almighty, is regarded by him in the light of a prophecy,—a prophecy *pointing to the Electric Telegraph*. Would he understand the nature and the value of prophecy? Let him read the Bible—as many good men have done—upon his knees. We should recommend him also to revise his philosophy. When the feeble breath of the human lungs is proved to be one and the same—in degree as well as in kind—with the tempest—one of God's messengers of wrath—then, but not before, it will be science and religion too (as now it is neither) to call the electric fluid which passes along the wires of the telegraph, lightning; which is another of God's ministers of destruction. Has it been given to man to control the lightning? to direct and govern at his will the vengeful fires of God's cloudy throne? The infidel, who was wont to hide himself during the thunder-storm, knew of no such power or privilege; and they who profane the phrase of "*sending* lightnings," and desecrate the utterings of inspiration to find some frsghtfully extravagant hyperbole in praise of the magnetic telegraph, would do well to reflect—ere they employ language like this— how the lightnings *strike*.

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